

THE ARTES
OF LOGIKE AND RETHO-
rike, plainly set forth in the English
 tongue, easie to be learned and practised:
 Together with examples for the practise of
 the same for methode in the government
of the famelie, prescribed in the woords
of God. And for the whole in the
 resolution or opening of cer-
 taine parts of scripture,
 according to the
 same.

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NEWLY IMPRINTED.

TO THE CHRIS. READER.

ALthough these Treatises followinge, were begunne and ended at the request and for the benefite of some fewe which were desirous of them, for whose cause they are also nowe come vnder the printe: though peraduenture not done (as they say in printe) yet because it is not unlikely; but by these meanes they will come into the handes of many, who will enquire vpon what grounds, I haue aduentured this thing, which to some will seeme straunge and newe, yea vnprofitable & inexpedient, that they are made common to all which are wone to sit in the Doctors chayre: to other also, which will neyther greatly mislike the turninge of them into our tounge, nor yet the following of the better sorte in that arte, they will carrie notwithstanding the same taste, because they will seeme neuer then the newest: I thought it necessarie to write these fewe lines following, if not to satisfie them, yet at the least to incline the to a more moderate iudgement concerning my labours, then otherwise, the former coniectures will suffer them to come vnto. There is in deede a thirde sorte, which will looke for a defence of these artes in generall, beinge by them accused as wayne and vnprofitable. But because their reasonings are such as are to bee answered by keeping them in the darke and from the noyse of sounde oppositions, which will more hurte them, and trouble the worlde, then any defence of good answer, profite others: I will followe the example of many wise, nay the precept of Salomon to confute them with silence. To come therefore vnto the first sorte, there can bee nothing more fitt to satisfie them, then to shewe that that which they do but flourish against vs, wil deadly wound their cause. Howe can they call that newe, the which hath testimonies of the wisest and auncientest of both sortes. For to omitte the examples of these dayes, which haue alreadye brought all artes into French, Dutch, and almost into English, and that by the hande of the most cunningest workemen: What will they answer vnto the knowledge and learning of the Egyptians, wherein Moses excelled, before the Greeke or Romane tongues became generall? Were not their writings, thinke they, in their owne tounge? yea after that, were not Solomons treatises & discourses (whether written or vnrwritten) both of naturall things, and of al that is done vnder the Sunne, and therefore of these thinges, were they not done in the most ancient and worthie tounge of the Hebrues? Nay
even

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even their chief maisters nowe, Plato and Aristotle, Tullie, and Quintilian, wrote they not in their owne tongues, and that even when these artes were more ripe in the tongues of others? So that Tullie is fayne (as he him self somewhere confesseth) to borrowe from the Grecians, and of others, it is manifest they did it from the Egyptians and Hebrues.

Moreouer, the end why these artes haue bin kept in these tongues doeth not only propte, but also holde up this our practise, seeinge it was done because these tongues being most generall by reason of the spread that the Grecian and Romane Empire had made of them, they were the fittest to bee made the storehouse of the worlde for these commodities. A storehouse I saye, not to keepe them for the Romans and Grecians alone, or for the expert in these tongues their free denizens: but at the least that by their traffike, it might with their gayne of the praise and glorie, become common to euery particular nation, that euery one who had need, might buie of the same. Wherefore seeing the end was with their gayne the commoditie of all, let them not still keepe in this corner to make it rare and excessiuely deere, least the people curse the: especially nowe that the famine of prouision to discerne of so many strifes and subtelties, to vnderstande and iudge of so many Treatises as are written both to hurte and benefite the worlde, both in regarde of matters ciuill and diuine, humane and spirituall, doeth daily crie & call for it. Let them take heed also of open iniustice: for seeinge the common vse and practise of all men in generall, both in reasoning to the purpose, and in speaking with some grace and elegancie, hath sowed the seede of these artes, why should not all reape where all haue sowed? at least, why should not some of euery sorte gleane, though by their cunninge they had purchased these artes, as some fields proper to the selues? Vlesse the more excellent and necessarie their commodities bee (as courteous men) they will be the more vnnmercifull and nizardly. Neither let them obiect against vs: A sword in a fooles hand: for besides that weapones are not restrained and, tyed only to masters of defence, nor singing to musitions only: the simple playnes of these treatises, which drawe men to no curiouse or doubtfull discourses, but onely put them in minde of that which they may easilie seeke and knowe in most familiar examples with great fruit and delight, shall sufficientlie aunswere for them selues

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In this behalfe : praying all men to use them with some studie as their callings may suffer, to strengthen their iudgement, to discerne of the sayings and writings of other men, to keepe better that which they learne, and not beyonde their giste and calling, to adventure to a further use then they can reach unto. And thus much for the first sorte. Concerning the second I wil not deale with euery alteration and difference, for some are such as I thinke the very alteration considered with the common rules nowe receiued of the sounder sorte to iudge by, will giue sufficient defence : the other more doubtfull and straunge, I will as briefly and plainly as I can maintaine. VVherin if I goe beyond the capacitie or reach of the vnllearned, they are to be desired either to stay till they haue somewhat laboured in these artes, or els not to trouble them selues at all with this discourse, but leaue it to those for whose satisfaction chiefly it is written. And here our labour shalbe for the Logike : for the other I suppose neede not this defence, as hauing few and light alterations. Concerning the definition of Logike, I will not strue whether well reasoning which is reasoning according to the arte, be contained in the general of the definition, An arte or no, it is sufficient for me that in my definition there is a true general, an arte, & a true full difference by which it differeth frō all other artes, namely that it is of reasoning. Nowe whether the proper ende be declared by the addition of well or no, I leaue it to those who will dispute of al the causes and not of the definition of Logike. For there is no reason why the ende of any thing should come into the definition any more then the efficient cause, when as the difference is before full & sufficient. In inuention that is most generall, which concerneth the distribution of an argument, that I make it not Artificial, and inartificiall, but first, and arising of the first, and after diuide the latter into more artificial & lesse artificial. At which none need greatly to maruel, seeing that reason which by arte appeareth the greater force of an other reason to the weaker force it hath in it selfe, and so reasoneth more forcibly as doeth a testimonie, whose saide force dependeth vpon other arguments, it must be both artificiall, and arise in parte of another : but because it hath neither his force in it selfe nor arise perfectly as a definition or denision, but in parte only from other argumentes : It may for both causes be well iudged to

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be an Argument arising imperfectly of the first, and so be called a lesse artificiall arising of the first. The general being touched, the difference in the causes aske the next place, Where the referring of the end vnto the efficient cause, wil be odious: but if it be weighed thus by this meanes, the truth is preferred and the doctrine of the end which is not commonly discerned from the effect and adioynt, is more cleared, the gayne will easily recompence the alteration of the place. For seeing it is a cause only as it bringeth some force to the very being of the thing, and all the force it bringeth is to moue the efficient or makinge cause to work, it followeth that in what respect only it is a cause. If it be sayd, the end doth not moue euery efficient as the end of naturall & artificiall things, as of the eye to see, the plummet in a clock to force the next causes of the orderly motion: the aunswere is they are deceyued, for as it regardeth these artificiall things, it is an effect of the doing of it, and an adioynt in regarde of the force wherewith it is done: and to these things it giueth or bringeth nothing, but receyueh and taketh all from them: but it is a cause only as it was set before the author of nature, or the artificer to moue him to make this thing apt to this effect, or to haue these properties: so that my sentence remayneth necessarily true. Neither doe I see what other respect of a cause it can haue, for that which some speak of the perfection it bringeth to the thing, is altogether untrue, for all the perfection of the thing commeth from the efficient, and lyeth in the matter and forme as the causes of the thing and the adioyns, as the ornaments of it: In which respect this perfection is caused, and doeth not cause. The next to this is that the diuision of conceiuing and begetting cause is left out, and iustly. For when as there ought to be no diuision, but that which ariseth of some difference of the parts betweene them selues, and of agreement with the whole, there beying here no difference in the parts, because the begetting cause is referred to procreatio, as to his next effect: and the conseruing or preseruing cause, as to his next effect to preservation: In which respects they remayne only simple as all others efficientes or makinge causes: it is to be inferred that they can make no distribution of the efficient cause. The like is to be said, of working by it selfe and by chance, which make no difference of working or causing:

for

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Eph.
3.11.

for although in such the principall instrument had no such end or purpose, yet the chief worker God in his providence hath: beside this putteth no difference in that force which bringeth forth the effect, but only betwene the purpose of the chief worker of the action, God, who worketh all things accordinge to the counsel of his own will, and the principall instrument who did it to another purpose. Next to these follow the difference in the disagreeing argumentes, where this is one and the chiefe, that the diuisions of Contraries are left out: First into affirming and denying which are no sortes of contraries, but of the manner of uttering contraries, which as it falleth not into Logike to handle, so it is nothing to this purpose, because the difference ariseth not from anie distinction of the contrarietie it selfe, which it should doe, if they were diuers sortes of contraries, but from the difference of expressing one and the same kinde. And this is yet more cleare in the diuers sortes of these: For relatives are no contraries, because the contrarietie lyeth in the deniall of the relation, not in the relation: neither can it in that respect be a newe sorte of contrarietie, for when all the repugnancie lyeth in these two regardes, the one that being set as agreeing in the consideration of reason to one, it must be disagreeing and opposite in the same consideration one to another, as if it agree with Iacob to be Isaac's father, it must disagree with Isaac to bee so, this it hath from the generall nature of opposites, the other respect being that one is set against one, that it hath from the generall rule of contrarietie, and further it repugneth not. If saye one it hath this proper that relatives are here contrarie, the answer is, that bringeth no newe kinde of contrarietie, and if this be a iust cause of a diuision of contraries, you may deuide contraries againe: Some of causes, some of effectes, some of subiectes, and some of adiointes: seeing it may be sayde, these are causes which are contrarie, as it saide, these are relatives which are contrarie.

The like almost may be saide of the priuatiues, which are contraries, wherof one is naturally in the subiect as the habite, and the other drineth out or deprineth it of the habite: for what newe sorte of contrarietie is here? Surely no other but that one is set against one, for the being naturally or not naturally in the subiect, belongeth not the Logitian to consider, but the sententia Maister in his arte, as to the Phisition that health is naturally

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rally in the body and howe, that sickenes driueth that away, and howe : otherwise, why may we not make hurtfull contraries, whereof one is hurtfull to the subiect, or profitable contraries, whereof one is profitable to the subiect, as peace and warre to a common wealthe, Vice and vertue to the min-der?

Nowe let vs consider of those others which they call contra-dictories, when one affirmeth, and the other denieth, as a man, not a man : iust, not iust. Concerning these, when all the con-trarietie (which they saye) is proper to them, lyeth eyther in the contradiction, it is, it is not : which is proper to iudgement, not to inuention, to sette forth, or that one thing is opposed to all other things which it is not : which is no contrarietie, but the opposition of disperates, seeing one is not opposed to one kinde, but one to many kindes, and that equallie, as a man opposed to not a man, is equallie opposed to spirites, to fowles, fishes, beasts, unsensible creatures, &c. in the same not a man : wherefore it felloweth, that eyther they must allowe my dooing, or else in the firste bring in confusion whylest they speake of that parte in one parte of the arte, which is proper to the other, and in the seconde confusion and follie both : whylest they make that a contrarie which is none, and without all gayne repeate that which they haue sufficientlie handled before.

Neither lett any saye they are contrarie, because there is no middle betweene man and not a man, for so there is not betweene man and other things, and yet they are not contrarie, but dispe-rates onely.

And thus much for the first argumentes.

The leauing out of Notation and Coniugation, remay-neth onely to be spoken of in Inuention, the reason wherof is ma-nifest, because it is graunted of all that they haue no newe force, besides the first, no new reason or argument arising from the first: For he is iust, he doeth iustlie, these are coniugates, re-ferre them one vnto another, and what is there besides the cause and the effects? What force of reason more? For that iust and iustlie are formed one of another, appertayneth to Grāmer, that they allude firstlie to the figure of Rethorike, called Poliptoton, which chaungeh finely the ende or case of wordes.

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The like is to be saide of Notation, which is the interpretation of a name, which appertaineth not to Logike but to Dictionaries: — as in this: An argument is so called, because it argueth, a faithfull man, because he hath faith: What force of reason is there in the first example? of the cause and the effect. What in the other Of the effect and the cause. But is there nothing els? yes. A fitt and eleat uttering of diuers things by words, not much, but somewhat differing in sounde, as arguēt, arguing, faith, faithfull: but this is neyther reason, nor new force of reason, but only an elegancie of the Trope called Paranomasia, or chaung of the name. Wherefore let vs keepe them no longer, norre the owner claymeth them, but according to the law turne them home again. Thus much for inuention: As for the chaunge in a testimonie, I am content to leaue it vnto the iudgment of the reader, when hee shal examine it according to the rules of Logike: as also those small differences which are in the seconde part of Logike, for in that some times the first sorte of a Sillogisme is found in all his parts, there is now no longer any reason to trase him up only in an Enthymeme. And thus much for the satisfiing of both these sorts. Nowe if they be not fully contented, my desire is of the former to beare with that, for the commoditie of others, which them selues like not. The other sort also I prei, to satisfie them selues in mending & bettering that which cannot yet sufficiently please them. And so I commit thee to the direction of God his Spirite, whom I praie so to increase thy knowledge by all good and lawfull meanes, as thou mayest discern things that differ, and walke without offence, untill the day of the Lord.

AMEN.

D. F.

The Art of Logike, plain- ly set forth in our English tongue, casie both to be vnderstoode and practised.

The first Chapter.

Of the definition and diuision of Logike, and of an argumente

LOGIKE is an Arte of reasoninge.

Logike hath } The spring of reasons called Inuen-
two partes, } Judgment. [tion.

The spring of reasons is the first part of Logik, which giueth rules of the sortes of reasons, which because it doth helpe much to the finding out of reasons, is comonlie called inuention.

A reason is that, which is apt to reason with all, which is commonly called an Argument: of which sort are all things, when they are referred in consideration of reason one vnto another. For there is such an agreement of the diuers sortes of reasons, as the nature of one hangerh vpon another, so that he that perfectly knoweth one, may also knowe the other, as in this example, *God is the Saviour of all men*: where God beeing referred to *saluation*, is a reason to set forth saluation by the cause, *saluation* being referred to *God*, setteth him forth by a thing caused, comonlie called the effect: In which also we see, he that knoweth *God* to be the cause of *saluation*, knoweth also *saluation* to be the thing caused of *God*.

Argumentes are many times known by their proper notes & marks, as shal after appeare: which if they be wanting, they must be known by the rules: which doe set forth euery sort of Argument.

Of reasons there } First.

are two sortes. } Those which arise of the first.

The first are those which haue beginning in the selues as in this example, *Loue suffereth longe, Loue is bountifull,*

Loue

An Art is that orderly placing of rules, whereby the casie being first sette downe, & then the harder: the perfect way of learning any thing is fullie set downe.

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3. Cor. 13. 4. *Loue doeth not forwardlie.* Where the Apostle sheweth the excellencie of Loue, by a reason of description which ariseth of other reasons, as of that which Loue doeth cause Long suffering. Of the contraries to Loue, as enuie, forward dealing, &c.

First argumentes are of 2. sortes { Simple or vncompared,
Compared.

Simple is a reason which hath force in it self, without regarde of any manner of comparison: as, *Thy will be done in earth, as it is in heauen.* Where we see the doing of the will of God is set forth first by a reason which is vncompared, namely by those which should do it, *Men in earth*: then by a comparison of the like, as the *Angels in heauen* doe it.

Uncompared argumentes { Agreeable.
Disagreeable:

Agreable is that, which doeth agree with that to which in reason it is referred, as, *Loue suffereth long, Loue ennieth not*, where sufferinge long is a reason agreeing with Loue, as a thing caused with the cause: and *Ennie* is a reason disagreeing with loue, as one contrarie with another.

Agreeable are of 2. sortes, { More agreeable,
Lesse agreeable.

2. Cor. 13. 4. More agreeable are those in whose agreement more is giuen and receyued too and from one another, as, When God sawe all that he had done, behold it was verie good. Where all his works, being the things caused of God, in their agreement with god as with their cause, haue more from God, then verie good, which is the adioint, hath from all which he hath made, which is the subiect of goodnes, or that wherevnto it is adioined. So Christ, iustification, and good workes, doe agree, but Christ beeing the cause, giueth more to iustification, then workes being the signes adioyned.

More

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More agreeable argumentes
are of 2. sortes,

The cause.
The thing caused
cōmonly but more
vnproperlie, cal-
led the effect.

The seconde Chapter.

Of a cause.

A Cause is that which giueth some necessarie force
for the verie being of the thing caused.

A cause is of $\left\{ \begin{array}{l} \text{The one which is without the thing} \\ \text{caused, as the makinge or efficient} \\ \text{two sortes,} \end{array} \right. \begin{array}{l} \text{cause.} \\ \text{The other within the thing caused.} \end{array}$

The making cause is a cause which by settinge the
matter and the forme together, maketh the thinge
caused. As, *The Lord God also made man of the duste of the* Gen. 2. 7.
ground, and breathed in his face the breathe of life, and the man
was a liuinge soule. Here we see that God which is of
him selfe without Man, is the making cause of man,
and did make him, by breathing the breath of life,
which was the forme into that of the duste, whiche
was the matter. Nowe, where more then one doe the
proper worke of the making cause, all working to-
gether, are the making cause. The partes whereof are
the chiefe workers called the principall, and the
helpes called the instrumentes: and the ende which
moueth the making cause to sett the matter & forme
together, is no other cause then this, seeing it brin-
geth no other force for the being of the thinge, then
to mooue the making cause to worke. As, *Of his owne* Iam. 1. 18.
will begatte he vs with the worde of trueth, that we should be the
first fruites of his creatures. Where the ende, that wee
should be the firste fruites of his creatures, mooued
Gods owne will, Gods owne will being the princi-
pall worker, to begette vs with the worde of trueth,
being the instrumentall. And thus much for the effi-
cient or making cause.

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- The causes that are within the thinge, are those causes which are alwayes inseparablie remaining together for the being of the thinge.

They are two { The Matter.
 { The Forme.

- The matter is a cause of the which the thing caused is made: *So the Lorde made woman of the ribbe of man: Noah the Arke of pine trees.*

- The forme is a cause by the which a thinge is that which it is: and so differeth from all other things, as in the example of man before mentioned. But the natural forme of things, though they may be conceiued by reason, yet they cannot well be vttered by speech. The artificiall forme of things is much more easie to bee conceiued in reason, and vttered in wordes: and therefore of such speeches there be many, as in al writers, so in the Scriptures especially. So God set downe the artificiall forme of the Arke, & of the Arke of couenauant, the Table, the Candlestike, the Tabernacle, the mercy Seate, the altar of burnt offerings, the court of the Tabernacle, and all the furniture & appurtenances therevnto: by which artificial forme they be that they be, and differ from all other thinges.

Thus much of the cause: Nowe followeth the thinge caused.

- The thing caused, is that which is by the whole force of al the causes, as, *So God loued the world as he gaue his only begottē Sonne, that whosoever beleeneth in him should not perishe but haue eternall life.* Where our happynesse is the thinge caused, the loue of God and faith the efficient cause, Christ the materiall cause, and eternal life the formal cause. So also euerie worke or mouinge of anie thinge, is the effect or thing caused by the worker or mouer. Hitherto of more agreeable reasons, Of both which relatiues are a most excellēt example, they are those which are so of & by one another, that they are the mutuall causes and effects one of another. As, *The Father & the Sonne, To geue & receiue, To teach & to learne.*

Nowe

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Nowe of the lesse agreeable argumentes.

Lesse agreeable reasons are such in whose agreement lesse is giuen and receiued to and from one another, as appeareth in the exāple of more agreeable reasons.

The subiect is } Which receiueth the adioynt.
of two sorts, { That wherein the adioynt is occupied.

As in this example. *Wheresoeuer the carkasse is, thither will the Eagles resort.* Where wee see in the first part, the word *where*, noting out a place (which is the subiect of the thing that is in it) is the subiect which receiueth: the carkas is the subiect wherein the Eagles which are the adioyntes, occupie them selues by resortinge. Soe *Husbandrie* is the subiecte of an Husbandman: *Ruling the Church*, is the subiect of the Bishoppe, because in these thinges they are occupied.

The subiect which recei- } That which receiueth
ueth also is double } into it selfe.
 } That which receiueth
 } to it selfe.

So Iob was the subiect in which was soundnes, vp-rightnes, and the feare of God: and the minde is the subiect in which are all euil qualities. So Iob & other men were & are the subiects, which receiue to them-selues riches, houses, landes, &c.

An adioynt is that which is adioined vnto any thing as in all the former examples, the things referred vnto their subiectes, were the adioints: so whatsoeuer is referred vnto any thinge not being cause or effect of the same, it is the adioynt.

Againe adiointes } Common } Either of them
are either } or Proper. } separable or in-
separable, which for the most part arise of the causes or being of the things, and are therefore called essentiall or of the being.

Common are those which are ioyned vnto diuers subiects, as the power of eating, drinking, sleeping &c are common adioints to men & beastes, and cannot be separated. So riches, pouertie, sicknesse & health, are

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are common adiointes to good and euill men, and may be separated from them.

A proper adioint is that which is alwayes ioyned to one and the same subiect. So righteousnes, faith, ioye in the holy Ghost, are the proper adiointes to the children of God: so to be seene and felte, are the proper adiointes of a bodie, and these are inseparable. And it was proper to Adam and Euah, to enioye paradise, and yet separable. Also to Paule to be rapte vp into the third heauen, and yet separable.

Hitherto of an agreeable argument, whereby only those things that differ in them selues may yet be said to bee one. So Christe sayeth: *I and my Father are one* meaninge in nature or cause. So Iohn saith: *There are three which beare witnesse in heauen, the Father, the Worde, and the Spirite, and these three are one*, meaninge in their witnesse which is their effect. So Paule saith: *He that planteth and he that watereth, are one*, that is in office and function, which is the adiuncte.

Ioh. 10. 30.

3. Ioh. 5. 7.

1. Cor. 3. 8.

The thirde Chapter.

Of disagreeable argumentes.

Disagreeable reasons are those reasons which disagree being referred one vnto another.

Disagreeable reasons are of two sortes,

Diuers, or somewhat differing.

Such as cannot stande together, commonlie called opposites.

Diuers reasons are those which disagree onely in respect or after a certaine maner, the notes whereof are commonly these: Not this but that: albeit, neuerthelesse, notwithstanding, and such like. As, *I know thy workes, thy labour, thy pacience, neuerthelesse I haue somewhat against thee, because thou hast left thy first loue.* Where we see, that although these were disagreeinge in respect of this church, yet they may agree: for Christ may both knowe their pacience and workes, and yet haue nothing

Reuel. 2. 2. 3. 4

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thing against them. And these reasons and all such answering the one to the other, which haue notes, are sometimes set downe fully by their partes answering one vnto another, sometimes by their notes only.

Reasons which can not stand together, are reasons which differ not only in respect, but also in nature, or the thing it selfe, and therefore can not agree with the same thing at the same time, accordinge to the same respecte or consideration. So one can not be sicke & well at the same time in the same parte, in consideration of the soule or body, but he may be sicke to daye and whole to morrow, ill in his head, and well in his hande: well in respect of his body, and ill in respect of the soule.

Opposites } sundry, cōmonly called disparates,
are either } or contrarie.

Sundrie or disparates are opposites, wherof one is equally set against many. Dauid Psalme 8. sheweth, that God hath giuen dominiō vnto man, ouer sheep, oxen, beasts of the field, soules of the ayre, fishes of the sea, all which creatures are equally sett one against another.

Contraries are opposites whereof one is set against one. And therefore they directly fight one against another: so Christ and Beliall, light & darkenes, Christ and Antichrist, heauen and hell, life and death, good and euill, iust and vniust, sicke and whole, to be ones Father, and his begotten Sonne. And hitherto of vncompared reasons.

The fourth Chapter.

Of compared argumentes.

Compared reasons are such as are compared one with another, which when it hath partes, the first setteth downe the comparison, called the propounding parte or proposition, the other applyeth the comparison to the thing compared, called

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led the applying, redring part or reddition, as Mat. 24
As in the daies of Noah, so shall the coming of the Sonne of man be.
For as in the daies which were before the flood, they did eate and
drinke, they married & gave to marriage, even unto the day in whi-
che Noah entred into the Arke, and knew not till the flood came
and tooke them all, so shall the coming of the sonne of man be.
 In which example in the first of the verses, there are
 the signes of the comparisons. As, And so, in the 2. lat-
 ter verses, are the two parts of the whole comparison,
 the first setting downe the comparison which is take
 from the flood of Noah, the other applying the com-
 parison to the thing compared, that is, the coming of Christ.

Comparison is either in { Quantity, or
 Qualitie.

Comparison of quantitie, is when the quantitie of
 the thinge is compared together.

Quantitie is either { Equall, or
 Vnequall.

Reasons of equall comparison, are those whose
 quantitie is equall. The notes of the equall reasons
 are these: *As, equall, alike, the same, that, so much,*
no greater, as in these examples: VVith what measure
ye meate, with the same it shalbe measured to you againe. So
Numbers 9. Tee shall haue the same lawe both for the stran-
ger, and him that is borne in the land. So Ioshua 14. And yet
am I so strong at this time, as I was when Moses sent me, as strong
as I was then, so strong am I now, either for warre or for govern-
ment. Hebre. 1. 4. And is made so much the more excellent the
the Angelles, in as much as he hath obtained a more excellent
name then they.

Vnequall are those whose quantitie is not the like.

Vnequall reasons are of 2. sortes { Greater,
 Lesser.

The greater is that whose quantitie is greater then
 that wherevnto it is compared, the notes whereof
 are these: *Not onely, but also: rather this, then that. Also eue-*
ry note of a greater degree of comparison. As, Rom 5. 3
Neither doe we so only, but also we reioyce in tribulation.

Like-

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Likewise Psal. 88. 10. I had rather be a doore keeper in the house of the Lorde, then to dwell in the tabernacle of Princes. And Prouer. 8. 11. For wisedome is better then precious stones. Also Psal. 19. And more to be desired then gold, and sweeter also then the honycombe.

Also denialles in comparison, As. 1 Cor. 1. 16. Christ sent me not to Baptise, but to preache, to witte, not so much to baptise, as to preache.

The lesser are those whose quantitie is lesser then that, wherevnto it is compared, the signes whereof are these, not this onely, but not that, or no not that, or a deniall of the equall or equalitie. As. 1 Cor. 3. 2. For you were not able to beare it, no nor are ye now able to beare it. Also Rom. 3. 12. There is none that doeth good, no not one. Likewise. 2. Kings. 23. 25. Where Iosias is denied to be equall to the Kings that were before, or after him, and preferred above the all. Hezechiah by the same argument is commended 2. Kings. 16. 5. So the serpent is commended to be the subtillest beast of all that were upon the earth, Genes. 3. 1.

Hitherto of the comparison of quantitie.

Nowe followeth the comparison of qualitie.

which is eyther of thinges { Like: or
vnlke.

Like, which haue the same qualitie, the signes whereof are, Like as, euen as, and so, also, a deniall of the like, vnlke. Mat. 13. 24. The kingdome of heauen is like vnto a man that sowed good seede in his fiede. Mat. 6. 5. When thou prayest be not as the hipocrites are. Also Mat. 24. 37. But euen as in the dayes of Noah, so shall the coming of the Sonne of man be. Likewise Gal. 4. 1. Then I saye, the heire as long as he is a childe, differeth nothing fro a seruauit, though he be Lord ouer all. The partes of a similitude are sometimes seuered or distinguished by three considerations, or steppes of comparison, commonly called termes: and sometimes by fower. By three; 1. Thessal. 3. 2. For you your selues also knowe perfectly, that the Lorde shall come euen as a sheefe in the night. Where one steppe of comparison must be twice repeated thus; As the theef in the night

B

com-

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The whole is that which hath in it the partes.

The partes is that which is conteined of the whole:

A Diuision is made of argumentes which are agreeable to the whole, but disagreeable amongst themselves, so that it is so much the more perfect, by how much the partes doe more agree to the whole, and more disagree amongst them selues.

Diuision is made of reasons, which are:

{ More agreeable. } First of the cause.
{ Lesse agreeable. } Then of the thing caused.

A Diuision made of the cause, is when the partes bee cause of the whole, and then they are properly called members: for a member is that parte whiche giueth being to the whole, and the whole being of such members, is called integral. For a man in the scripture is often diuided into his members, the soule & the body: and the body into his members, as head, handes, feete, &c. So the whole Lawe diuided into his two members. First, which teacheth our duerie towards God in the first table, and that which teacheth vs our duerie towards our neighbour, in the seconde table. The whole Church is deuided into his members, the parte in heauen, and the parte in earth.

Distribution of the thing caused, is, whose partes are caused of the whole: or are the effect of the whole as when the whole kinde or generall is diuided into his seueral sortes or specials.

The whole kinde or generall is a whole, which giueth or conteyneth the being or essence which is common to the seueral sortes or specials, as a liuing thing is general to man and beast, conteyning in it a bodily substance, which hath life and sense, which is the generall being of man and beast.

A seueral sort or special, is a part cōprehended vnder the whole kinde or general forme, frō whence he taketh that beinge whiche is common to all the other partes or specials, as Kō. 12. The Apostle diniderh the ordinary offices of the church into Prophets, that is,

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Ministers occupied in the worde, and other Ministers occupied in other busines in the Church. The first sorte he diuideth againe into the Teacher who is occupied in doctrine, and the Pastor who is occupied in exhortatiō. The second sorte again into Elders, which rule the church, and Distributors, which distribute to the poore, In which & such like examples, the first is called the most generall, the other the vndergeneral or subalternall, which in respect of the former, is the speciall, and in respect of that that followeth is the general. The laste, is the lowest sorte, or most special, because it can not be diuided into moe specials, And this diuision of the causes into the effectes, is moste excellent: yet that is not to bee neglected when the partes are only set forth by their effectes, as Salomon maketh a diuision of fower small things in the earth by the effects, the Emmers prepare their meate in the Sommer, the Mice which make their dwelling in the Rockes, & the Greshoppers, which goe out in bandes, the spiders which take holde with their hands, & are in Kings pallaces.

Pro. 30.
24. 28.

Hitherto of the distributiō of moe agreeable reasons.
Nowe followeth of lesse agreeable.

As of the { Subiect.
 { Adioynte.

The Deuision of the Subiecte or adioynte, are when the partes are set forth by the subiectes or adioynts. So 1. Iohn 5. 6. 7. 8. In his diuision of witnesses, setteth forth the parts by the subiect, some in heauen and some in earth. So Matt. The seede is deuided by the place: Some fell in stonie grounde, some in thornie grounde, some in the high way. So for the adioyntes, Rom. 14. 5. Christians are deuided by their adioyntes, some are stronge, some weake.

Mat. 13.

Of a Definition or setting forth of a thing.

A Definition is a reason arising of the first, which setteth downe what a thing is.

It is eyther { Perfecte, or
 { Vnperfecte.

A

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A perfect Definition or setting foorth of a thing, is that, which is made of the whole kinde or general, and the proper difference of that seuerall sorte which is defined, where the firste parte is called the general, the other the proper or speciall difference. So sinne is defined to be the going aside from the law or right rule of obediēce. Where the goinge aside is the general, & the right rule of obediēce is the proper difference. So the church is a number of mē in Christ Iesus, where *Anumber of men is the general, and in Christ Iesus, is the proper difference.*

1.Ioh.3.4.

1.Cor.1.8.

A description or an vnperfect setting foorth of a thing, doeth set a thing forth by any other reason. So Job describeth Leviathan by his partes, his adioints, comparisons, similitudes, effectes, &c.

Job. 40. & 41.

Thus much of the more artificiall argumentes.
Nowe followe the lesse artificiall.

The sixte Chapter.

Of the lesse artificiall argument, called a Testimonie.

A Lesse artificiall reason, is a reason arisinge of the first, whiche reasoneth not so much by his owne force, as by the power of other reasons. It is called a Testimonie or wittnesse.

A testimonie is either a { Lawe, or
Notable sentence, such as be Parables, Riddles, Prouerbes, &c.
Confessions, and Records, &c.

And they both are, eyther onely pronounced, or written also.

Both of those sortes { With an othe.
also may be { Without an othe.
And those are the general properties of a Testimony.

His sortes are either of { God, called Diuine.
Man, called humane.

For a Lawe, Rom.7. there is a law written of God to proue that a woman may not forlake her husband as long as he liueth.

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For a notable sentence, Luc. 4. 23. there is a parable
Physician heale thy selfe. So all the proverbes of Salomon
are diuine and notable sentences.

Thus much of the Spring of Reasons.
Nowe followeth Iudgement.

THE SECONDE BOOKE.

The firste Chapter. Of Iudgement

Iudgement is the second parte of Logike
concerning the ordering of reasons, whereby they
may be the better iudged of, which order some-
times is altered by additions, leauings out, or dis-
placing of any thing, and this is called the hiding of
Arte, when it is done artificially & to good purpose.

One sentence, called an Axiome, &
It is either of { that part is called Axiomatical.
Moe sentences.

An Axiome or sentence is that ordering of one
reason with another, whereby a thing is saide to bee
or not to be.

The partes of an { The couple or bande.
Axiome are { The partes coupled.

The couple is that which ioyneth the other partes
together.

The partes coupled are { The former.
The latter.

The former is that parte which goeth before, and
is called the antecedent.

The latter, which followeth, and is called the con-
sequent, As in this: *A softe answer appeaseth wrath:* where
a softe answer, beinge a cause, and the former parte of
this axiome, is ioyned by the couple, doeth with the
effect and latter parte, *appease anger.*

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An axiome or one } Affirming, or Affirmatiue.
sentence is eyther } Denying, or negatiue.

An affirming axiome is, whose couple doth affirme
Denyinge is, whose couple doeth denie. And al-
though in our English tongue Denyal is set after the
bande, yet in reason and in other tongues, it goeth
before, and denieth the bande.

From the affirming or denying, cometh the gaine-
saying or contradiction of axiomes, which is when
the selte same axiome is plainlie and flatlie affirmed
and denied. As in this, *Good works doo iustifie. Good works
doo not iustifie.*

An axiome is true, when it is so affirmed or deni-
ed, as the thing is in deed, otherwise false.

Which both are eyther } Necessarie or
} Doubtful.

Necessarie, when the axiome is true or false with-
out exception: yet to a generall axiome to make it
necessarily true, exception is to be added. As, *Whosoe- Mar. 9. 39.
uer putteth awaye his wife, except for the case of fornication,
committeth adulterie.*

Doubtful, when the trueth or falsehood is vncer-
taine, which is called a contingent axiome, As,

God is good, is necessarilie true.

The Devil is good, is necessarilie false.

*The godlie doo prosper in outwarde blessings, is
doubtful.*

And here the iudgement must be according to the
propertie of the axiome: as, that which is necessarilie
true, must be absolutely graunted or affirmed: and
that which is necessarily false, must be absolutely de-
nied: and that which is doubtful, must be doubtful-
lie affirmed, or denied, or else for certaintie distin-
guish how farre you denie, and how farre you graunt.

Now, when axiomes are exactly iudged, they must
not onely be according to this rule of trueth, but al-
so according to the rules of rightful placing or right-
fulnes, and wise placing or rule of wisdom.

The

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The rule of rightfull placing is, when reasons are placed in an axiome, according to their proper considerations, spoken of before in inuention. As, the proper forme with the proper thing formed, the proper subiect with the proper adiuncte: the proper generall with the proper speciall. As, *All the going aside from the rule of goodnes, is sinne*, which both is necessarilie true, and the proper generall is affirmed of the proper speciall. But it is contrariwise in this axiome. *The lawe of God is perfect*. For perfectnes is common to manie other things, as to God and his creatures in their first creation.

Wise placing, is when reasons which may be equal-
lie affirmed or denied one of the other, are so placed,
as that which is best known be in the firste place, as
in the placing of reasons, the cause must bee before
the effect, the subiect before the adioint, &c. As, *All
going from the rule of godlines is sinne*, is wisely placed, be-
cause the proper general is set before the proper spe-
ciall, which is, as it may be turned, *All sinne is going from
the rule of righteousness*, it is truly and rightly placed, but
not according to this exact rule, for the proper spe-
ciall, not so manifest as the proper generall, is not-
withstanding set before, which yet 1. *loh.* 3. is placed
according to this rule, *All unrighteousnes is sinne*.

The seconde Chapter.

THE sortes of an Axiome is eyther { Single, called Simple.
Double, called cōpound.

A single axiome is an axiome, whose bande is noted out by *is*, or *are*, or some such like. Where this is to be marked, that in the exact placing of this axiome, nothing els must bee in the seconde parte, but that whereof the first is affirmed or denied: As in this example, *Every sinne is to be blamed*: this is a simple axiome and exactly placed. But *every man is lying to be blamed*, is not exactly placed. And in this kinde of axiome, all argumentes, except diuers, and comparisons, and dis-

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Attributions may be coupled, so that the agreeable be alwayes affirmed, and the disagreeable bee alwayes denied. As, *God doeth iustise*. Where the cause & the effect are coupled together. *Every mā is a liar*. Where the subiect and the adion & are coupled together. *God can not lye*. Where we see that two contrarie argumentes are coupled together. *Iohn 1. In the beginninge was the Worde*: Here the partes are turned, for it must be thus vnderstoode: The worde was in the beginninge. So, *God is in deede true*: there in deede aboundeth. *Colof. 2. 22. All which perishe in the use, accordinge to the commaundementes of men, here prescribed, according to the cōmandementes of men, or some such thing must be vnderstoode*. So *Iohn 1. 21. No, meaning, I am not the Prophete*, where both antecedent and consequent is wantinge.

Rom. 8. 32
Rom. 3. 4.

Ioh. 1. 3.

The single Axiome { Generall.
 { Speciall.

Generall is, when the latter parte is generally referred or attributed to the former, As, *All men are liars*.

Speciall is, when the latter parte is specially attributed to the former.

Speciall is eyther { Particular.
 { Proper.

Particular is a speciall, when the latter parte is referred to some of the former, but without certaine limitation. As: *Some men are already turned back vnto Sathan*. Where the contradiction must be a generall negatiue axiome: as, *No mē are turned vnto Sathan*. Also: *Some men haue sayth: No inan hath sayth*.

1 Tim. 4. 3.

Proper is, when the latter parte is referred to the former being one singular or proper thing: As, *Paule is the Apostle of Iesus Christ: whose contradiction is, Paule is not the Apostle of Iesus Christe*.

1. Cor. 1. 2.

Thus much of a single Axiome.

Now followeth the double or compounde.

A double or compounde axiome is, which is made of diuers simple axiomes, whose bande or couple is noted

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red out with *and*, or *if*, *although*, &c. which ioynne sentences together, & are cōmonly called coniunctions.

Here the turning of partes is very common and to be marked, and especially because of the forme of prouing which shal followe: As, *If thou keepe my Saboth I will blesse thee*, E. sa. 58. 13. 14. which must be thus turned, if one will bringe it to this certayne forme of prooffe. *If I will blesse thee, thou must keepe my Sabbothe, but thou doest not, Ergo, &c.*

Also a compounde Axiome according to the nature of his coniunctions,

Is eyther { Gathering or congregatiue,
 { Seuering or segregatiue.

A gathering or congregatiue Axiome is which by such bandes or coniunctions coupleth together the agreeable and disagreeable argumentes, affirming the one, and denying the other.

The gathering axiome { Coupling or copulatiue,
 { is eyther, { Knitting or connexiue.

Coupling or copulatiue is that, whose bande or couple is, *and*, *also*, &c. Iames. 3. 17. *The wisdom that is from above, is firste pure, then peace ble, and gentle, and easie to be intreated, and full of mercie and good workes. &c.*

The true iudgement of this Copulatiue Axiome, dependeth vpon the trueth of euery particular parte, For if all the partes be true, it is a true axiome. If one onely be false, it is a false Axiome.

Herevnto may be referred the full comparisons & the similitudes, as, Looke what number of starres bee in the heauens, so many in number shal thy seede bee: saide God to Abraham. Whose contradictions are the deniall of euery parte.

Gen. 15. 5.

A knitting or connexiue axiome is, whose couple is, *If*, as *If you were the children of Abraham, you would doo the workes of Abraham*. Whose contradiction is, *If the firste be, yet the seconde doeth not followe*. So that when we iudge this axiome to be true, wee must iudge the partes to be truly & necessarily knit together. Which may

Joh. 8. 39.

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may be, though the partes be both false: as in this example, The Iewes neyther were Abrahams children, neyther did the workes of Abraham. This axiome is doubtfull, when the partes and the followinge are doubtful. As Paule in the shippe: *If you obeye my counsell, you shall not perishe.* Hitherto must bee referred the bande which is expressed by the worde of time, as, *When we were Gentills, wee lined according to the fleshe.* Also, *When I was a childe, I spake as a childe.*

AG. 27. 33.

1. Cor. 12. 26.
and 13. 12.

A seuering or segregatiue axiome is, whose couple or coniunction is seuering, and therefore is fittest to dispose the disagreeable argumentes.

It is eyther { Discerning, or discretiue.
 { Disioyning, or disunctiue.

Discerning is, whose couple or coniunction is discerning. Therefore of disagreeable argumentes it is fittest to dispose the diuers. As, Although Esau sought the blessing through teares, yet he found no place to repentance: whose contradiction is the denial of the principall coniunction, as, not although. This axiome is iudged to bee true and wittie, when as the partes be not onely true, but also diuers: otherwise it is iudged false or ridiculous. As although a man be a foole, yet he wanteth witte.

The disioyninge or disunctiue axiome, is whose couple or coniunction is disioyning: As, Rom. 14. 4. *Every one standeth or falleth. &c.*

Here the contradiction doeth not necessarily make the partes true or false. For the disunction may bee true, although the partes seuerallie considered bee doubtfull; As, *Either Peter was at Rome, or not.* Where wee see the disunction to be necessarie, though the partes be doubtfull.

Thus much of the iudgement of one sentence or Axiome.

Nowe followeth of moe sentences or axiomes.

The

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The thirde Chapter.

THE iudgement of moe Axiomes is, whē one axiome is inferred one vpon another, or drawē one out of another.

It is either { A certaine frame of prouing, called a Syllogisme.
Or a plaine and perfect way of handling any thing, called Methode.

A frame of prouing or Syllogisme, is that placing of an argument founde out, with a question in three Axiomes, where the two firste beeing graunted, the third doeth necessarily followe. Therefore when an axiome is doubtful, it is made a question, and for prooffe of the trueth, we must inuent a thirde reason, and place it with the question after the forenamed order.

The partes of a Syllogisme are { Former or antecedent.
Latter, or consequent.

The former or antecedent, is that vpon which the conclusion is inferred or brought in.

It hath 2 partes { The propounder, or proposition.
The applier or assumption.

The proposition is the firste parte, wherein at the least the latter parte of the question is placed with the reason founde out.

The assumption is the seconde parte whiche is taken out of the proposition.

The latter parte or conclusion is that parte which is inferred vpon the antecedent, concluding the question in this sorte:

Euery sinner is subiect to condemnation.

Euery man is a sinner: Ergo,

Euery man is subiect to condemnation.

In this example wee see first, that the conclusion standing vpon two argumentes, the subiect and adiunct, is made a questio: and by the third argument, *Sinner*, the affirmatiue is proued true by the fitte placing

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cing of it in these three axiomes, wherein at least the last parte of the question is plac'd in the proposition.

Here marke that if any parte be wanting, it is called the kinde of an imperfect Syllogisme, which is called an Enthymeme, or an holding in the minde. If any thing bee added more then the axiomes vsuallie placed in a Syllogisme, it is called a Prosyllogisme, or an addition to a Syllogisme, or seconde prooffe. The partes of a syllogisme are oftentimes disorderly placed, as in this example, where the Apostle proueth that we are iustified by faith:

Rom. 9.

*Either we are iustified by faith, or by the workes of the lawe,
But not by the workes of the lawe: Ergo
By faith.*

Here the proposition is wanting: the assumption is founde in the 20. verse of the 3. Chap. the conclusion in the 22. verse, and in the ende of the 20. verse there is a prosyllogisme or seconde prooffe, whereby the assumption is proued, as thus, *By the Lawe commeth the knowledge of sinne: Therefore we are not iustified by it.*

The fourth Chapter.

OF Syllogismes, some are simple or single, others are compound or double.

The simple is that wherein the latter parte of the question is placed in the proposition, and the former parte in the assumption.

This is saide to be affirmatiue, when that al the partes doe affirme: negatiue when that al the partes doe denie. General where the conclusion and proposition or assumption be general: special, when one of them onely is general: proper, when both of them are proper.

There are two sortes } The one more playne.
of a simple Silogisme } The other more artificial

A more playne is, whose order of placing is more playne then the rest, and it is when the reason found out to proue a particular question, goeth before in both

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Both partes, and is affirmatiue in the assumption.

All our Fathers had the same Sacramentes in substance.

Many of the Fathers were not saved, therefore some were not saved that had the Sacramentes in substance.

The proposition is in the 1. of the Cor. the 10. Chap. The Assumption, vers. 5. Which sorte of simple Syllogismes, because of the playnes of it, is very seldome founde set forth in all his partes, but most commonlie in this order: The argument being put for an example.

Some putting away good conscience, haue made shipwracke of sayth, as Alexander and Hymeneus. 1. Tim. 1.

The affirmatiue general.

All the iustified shalbe saved:

*All the iustified shall raigne with Christ: Therefore
Some that raigne with Christ, shalbe saved.*

The negatiue with the proposition general.

No hypocritical caller vpon God shalbe saved:

All hypocritical callers vpon God, say, Lorde, Lorde.

Therefore,

Some that say, Lord, Lord, shall not be saved.

Affirmatiue special.

All who fell in the wilderness, tempted God.

Some who fell in the wilderness, harde the worde, Therefore

Some that hearde the worde, tempted God. Heb. 3. 16.

Negatiue special is:

No right Papist is a true subiect:

Some right Papist is a Iesuite: Therefore

Some Iesuite is not a true subiecte.

Affirmatiue proper.

*Abraham beleued God, and it was imputed to him for
righteousnes,*

Abraham was a man, Therefore

Some mā beleued, & it was imputed to him for righteousness

Negatiue proper:

Paule was not condemned,

Paule was an Apostle, Therefore

Some Apostle was not condemned.

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Lesse plaine Syllogismes are those, whose frame of concluding is not so plaine, and here the proposition must be alwayes general or proper, & the conclusion negatiue, if eyther proposition or assumption be negatiue: and of this there are two sortes. The firste, where the reasons founde out doo followe boht in the proposition and assumption, and must be denied in one of them.

The firste general.

*Euerie true Christian, can iustifie his religion by his workes
The dissembling professor can not iustifie his religion by his
workes, Therefore
The dissembling professor is no true Christian.*

The seconde general.

*Euerie Christian loueth God:
No transgressor of the commaundement loueth God,
Therefore
No transgressor of the commaundement is a true Christian.*

The firste speciall.

*A Pastor is not an Apostle:
Paule is an Apostle: Therefore
Paule is no Pastor.*

The seconde speciall.

*An Apostle may preache throughout the worlde.
Archippus may not preache throughout the worlde:
Therefore Archippus is not an Apostle.*

The firste proper.

*Indas Iscariote was not the seruant of Christ:
Indas the brother of Iames was the true seruant of
Christe, Therefore
Indas Iscariot was not the brother of Iames.*

The second proper.

*Timothie was an Euangeliste:
Paule was not an Euangeliste, Therefore
Timothy was not Paule.*

*Of the 2. sorte, Of a lesse playne Syllogisme or more
fullie expressed.*

*In the seconde kinde, the reason founde out goeth
before*

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before in the proposition, and followeth in the assumption affirmatiuelie:

The general affirmatiue.

Every sinner is subiecte to condemnation,

Every man is a sinner: Therefore

Every man is subiecte to condemnation.

The general negative.

No sinner is iustified by his workes:

Every man is a sinner, Therefore

No man is iustified by his workes.

The special affirmatiue.

Every Apostle must preache the Gospel:

Paule is an Apostle, Therefore

Paule must preach the Gospel.

The special negative.

No dissembler was ever approued of God,

Ananias was a dissembler, Therefore

Ananias was neuer approued of God.

The proper affirmatiue.

The Sonne of God is the true Messias,

I am the Sonne of God, Therefore

I am the true Messias.

The proper negative.

Iohn did not denie Christe,

This Euangelist is Iohn, Therefore

This Euangeliste did not denie Christe,

Thus much of the simple Sillogisme

Nowe followeth the compoude.

The fiste Chapter.

THe compoude or double Syllogisme is, where the whole question maketh the one parte of the proposition affirmed and compounded, and the argument found out maketh the other parte of the proposition.

To denie any parte in a compoude Syllogisme, is to set downe the contradiction thereof.

The

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The compound Syllogisme is eyther

{	Connexiue, or knitting together.
	Disiunctiue, or seuering,
	or disioyning.

The knitting together or connexiue is whose proposition is connexiue or framed with wordes which knitte together sentences. This is of two sortes: The firste sorte is, when the former parte of the proposition, is repeated affirmatiuelie in the assumption, and the latter parte in the conclusion.

*If God do iustifie the faithfull, no man may condemne them
But God doth iustifie the faithfull, Ergo
No man may condemne them.*

Here oftentimes the former parte of the proposition maketh not the assumption, but that which is greater or of more force to conclude then it is.

If the Magistrate doo iustly hate thee for thine offences, then thou oughtest to tremble:

*But God of heauen hateth thee iustly for thine offences,
Therefore thou oughtest to tremble.*

The same kinde of Syllogisme is framed by a worde of tyme, which hath the same forme with the other. As :

If, or seeing, or when wee are dead with Christe, let vs live with him:

But we are dead with Christ, therefore let vs live with him.

The seconde kinde of a knitting or connexiue Syllogisme.

The seconde kinde of a knitting or connexiue Syllogisme is, when the consequente or latter parte of the proposition is denied in the assumption, that the former also may be denied in the conclusion. As:

If Abraham were iustified by workes, then he hath to glorie with God,

But he hath not to glorie with God, Therefore

He is not iustified by workes. Rom. 4. 1.

A disioyning or disiunctiue Syllogisme.

It is that whose proposition is disioyned, and is

C

framed

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framed after two sortes. The firste doeth denie one parte of the proposition in the assumption, and concludeth the other in the conclusion. As:

A man is iustified, either by workes or fayth:

But not by workes, Therefore,

By fayth. Or thus:

Man is iustified by fayth or workes:

But not by workes. Therefore By faith,

The seconde frame is that which is made of a disioyned axiome, affirmed in both partes, and affirmeth one parte in the assumption, that it may denie or take away the other in the conclusion, As thus,

Faithfull men must eyther be saued or condemned:

But they shalbe saued.

Therefore not condemned.

The same Syllogisme is also made of a coupled or copulatiue axiome being denied, because it hath the same force with a disioyned axiome.

We can not serue both God and Mammon,

But we serue God:

Therefore not Mammon. Or thus:

We can not serue both Mammon and God,

But God:

Therefore not Mammon.

Thus much of the certaine frame of prouinge or Syllogisme.

Nowe followeth the plaine and perfect way of handling any thing, or Methode.

The seuenth Chapter.

Methode is the iudgement of more axiomes, whereby manie & diuers axiomes being framed according to the properties of an axiome perfectlie or exactlie iudged, are so ordered as that the easiest and moste generall be set downe firste, the harder & lesse genreall next, vntill the whole matter bee so conueyed, as all the partes may best agree with them selues, and be best kepte in memorie.

For

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For as wee consider in an axiome trueth or falsehood in a Syllogisme, necessarie following or not following, so in Methode the best and perfectest, the worst & troublesomest way to handle a matter.

Therefore according to this perfect way, the definition of that which is to bee handled, must bee first set downe, and then the diuision of the same into the members, and the general properties of the same, and then the diuers sortes of it, if there bee anie: so proceeding vntill by fitte and apte passages or transitions, the whole be so farre handled, that it can bee no more diuided.

A passage or transition is the bande of Methode, whereby one member of a diuision is ioyned to the other, which thing refresheth the Reader or hearer, and helpeth the memorie. Such is that in the Actes. I. Chap. 1. *The firste Treatie, Theophilus I haue made of all things which Iesus began to say or doo. &c.* And so goeth to the other historie of the Actes of the Apostles.

Examples hereof you may see in the distribution of the effectes, & in al other things rightly handled, & in the treatise of householde gouernemēt folowing.

Nowe this Methode because it is so agreeable to reason, and easie to be practised, is for the most parte followed of al writers or speakers, yet so as they may & do according to their matter, time, place, persons, and all such circumstances, wisely alter, chaunge, or hyde the same: and then it is called the hydinge or concealing, or crypsis of Methode, whereas they leaue out the former orderly placing of Definitions, Diuisions, & Transitions, and do take in diuers repetitions, declarations, makings lightsome, enlargings, or amplifications, prouings of the thing, preuenting of obiections, outgoing from the matter called digressions, as it shall make most fitte for their purpose. All which shal appeare in that which is set downe for the practise of Logike.

FINIS.

The Arte of Rhetorike,
 plainelie set foorth in our
 English tongue, easie both
 to bee vnderstoode
 and practised.

RHETORIKE is an Arte of
 speaking finelie.

It hath two partes, } Garnishing of speache, cal-
 led Eloquution.
 } Garnishing of the maner of
 vtterance, called
 Pronunciation.

Garnishing of speache is the firste parte of Rhetorike, whereby the speache it selfe is beautified and made fine.

It is eyther } The fine maner of wordes, called a
 Trope.
 } The fine shape or frame of speache,
 called a Figure.

Gen. 4. 7.

The fine maner of words is a garnishing of speech, whereby one worde is drawn from his firste proper signification to another, as in this sentence: *Sinne lyeth at the doores*, where *Sinne* is put for the punishment of sinne adioyned vnto it: *lyeth at the doores* signifieth at hande, as that which lyeth at the doores, is readie to be brought in.

This chaunging of wordes was firste found out by necessitie, for the wante of wordes, afterwarde confirmed by delight, because such wordes are pleasaunt and gracious to the eare. Therefore this chaunge of signification must bee shamefast, and as it were maydenly, that it may seeme rather to bee ledde by the hande

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hande to another signification, then to be driuen by force vnto the same: yet sometimes this fine manner of speach swerueth from this perfection, & then it is

Either { The abuse of this fine speache, called Kachresis, Or, (bole,
The excessse of this finesse, called Hyper-

Be not to iuste, nor to wicked: which speache although it seeme verie harde, yet it doeth not without some finesse of speach vter thus much, *That one seeke not a righteousnesse beyonde the lawe of God, and that when none can line without all sinne, yet that they take heede that sinne beare not dominion ouer them: As, My teares are my meate day and night. Those that hate me are moe in number then the heares of my heade. Both which doe vter by an excessse of speache, a great sorrowe, and a great number of enimies.* Eccle. 7. 18. 19.

The abuse of speache is when the chaunge of speache is harde, straunge, and vnwonted, as in the first example.

The excessse of speach is, when the chaunge of signification is very high and loftie, as in the latter examples. And Psal. 66. 7.

But the excellencie or finesse of wordes or Tropes is most excellent, when { Shut vp in one, or
diuers are { Continued in many.

An example of the first sorte is in the 2. King. I pray thee let mee haue a double portion of thy spirite: where by spirite 2. King. 2. is meant the gifte of the spirit, & by thy spirite the giftes of the spirit like to thine.

The continuance of Tropes called an Allegorie, is when one kinde of Trope is so continued: As, Looke with what kinde of matter it be begonne, with the same it be ended. So in the 23. Psalme, the care of God ~~wardes~~ his Church, is set forth by the wordes proper to a sheepe-herde. So in the whole booke of Canticles, the sweete conference of Christe and his Church, is set downe by the wordes proper to the husbnde and the wife. So olde age is set downe by this garnishing of speache. Eccle. 12. 2. 3. 4. 5. 6.

Hitherto of the properties of a fine manner of
C 3 wordes

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wordes, called a Trope.

Nowe the diuers sortes doe followe.

They are those which note out { No comparison and are with Some cōparison } No respect of Diuision, Or Some respect

The first is double { The chaunge of name called a Metonymie. The mockinge speache called an Ironie.

The change of name is where the name of a thing is put for the name of a thinge, agreeing with it.

It is double, { Whē the cause is put for the thing caused, and contrariwise. Whē the thing to which any thing is adioyned, is put for the thing adioyned, and contrariwise.

The chaunge of name of the cause is when { The name of the maker Or the matter } is put for the thing made.

Of the maker, when the finder out, or the author of the thinge, or the instrument whereby the thinge is done, is putt for the thing made. So Moses is put for his writings. So Loue is put for liberalitie, or bestowing benefites the fruite of loue. So Faith the cause is put for religious seruing of God, the thing caused. Rom. 1. So the tongue the instrument of speache is put for speach it self. Rule thy tongue, Iam. 3.

Of the matter, Thou art dust, and to dust shall thou re-
Gen. 3. 19. turne, that is one made of duste.

Nowe on the other side, when the thinge caused or the effect is put for any of these causes. So the Gospell of God is called the power of God to saluation, that is the instrument of the power of God. So Loue is saide to be bountifull, because it causeth one to be bountifull. S. Paul sayth, 1. Cor. 13. 4 The breade that wee breake, is it not the communion of the body and bloud of Christe, that is, an instrument of the commu.
and. 10. 19.

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communion of the body of Christe. So the body is saide to be an earthlie tabernacle, *that is*, a tabernacle made of earth. 2. Cor. 5. 1.

The chaunge of name or Metonymie, where the subiect or that which hath anie thinge adioyned, is put for the thinge adioyned or adioynt. So the place is put for those or that in the place. Sette thine house in order, *that is*, thy housholde matters. It shalbe easier for Sodome and Gomorra, *that is* the people in Sodome and Gomorra. So Moses chayre is put for the doctrine taught in Moses chayre. So Ierusalem and all Iudea came out, *that is*, the men in Ierusalem and Iudea. So before Sinne was put for the punishment of Sinne: Let his blood reste vppon vs and our children, *that is*, the punishment which shall followe his death. So Christ sayde. *This is my body*, *that is* a signe or Sacrament of my body. *This cuppe is the newe testament in my blood*, meaning the wine in the cuppe to be a signe or seale of the newe testament in his blood. So Iohn sayeth, *Hee sawe the spirit descending in the likenesse of a Dove*, *that is*, the signe of the Spirite. Esa. 38. 1.
Mat. 11. 24.
and. 23. 2.
Mat. 3. 3.
Mat. 27. 25.
Luk. 22. 16. 20

On the other side, the adioynt is put for the thinge to which it is adioyned. As, Christ is called our hope, *I. Rom. 3. 28. and Tit. 13. 13.* *that is*, on whom our hope did depende. So, We are iustified by faith, *that is* by Christ applied by faith. So, Love is the fulfilling of the lawe, *that is*, those thinges to which it is adioyned. Hope, for the thinges hoped for, *Rom. 8.* So in the Epist. to the Ephe. *The dayes are euill*, *that is*, the manner, conuersation, and the deedes of men in the dayes. Eph. 5. 16.

Hitherto of the Metonymie or chaunge of name.

Now followeth the mocking speach or Ironie,

The seconde Chapter.

The mocking Trope is, when one contrarie is signified by another, as God said, *Man is like to one of vs.* So Christ saith: *Sleepe on*, and yet by and by *Arise*, *let vs go.* So Paule said: *You are wise*, and I am a foole. Gen. 3. 22.
Mat. 26. 45. 46
1. Cor. 4. 10.

This

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3 Kin. 18. 27
Mar. 13. 13.

This Trope is perceyued eyther by the contrarietie of the matter or the manner of utterance, or both: So Elias saide to the prophets of Baal: *Crie aloud. &c.* So the Iewes saide vnto Christ: *Haile Kinge of the Iewes.*

Hitherto appertayneth the passinge by a thinge, which yet by a cerryne elegancie noteth it. So Philemon 19. *That I say not thou oweest thy selfe vnto me.*

Hitherto of the finesse of wordes which respect no diuision.

Nowe followeth that which respecteth diuision, called Synecdoche.

A Synecdoche is when the name of the whole is giuen to the parte, or the name of the parte to the whole,

And it is double,

{

When the whole is put for the member, and contrarily.
When the generall or whole kinde is put for the speciall or some sorte, & contrarily.

1. Ioh. 2. 2.

So S. Iohn: *Not only for our sinnes, but for the sinnes of the whole worlde.* So righteousnes a member of goodnes is put for all goodnes. So vnrighteousnes is put for al maner of sinnes.

Examples of the seconde sorte, as these: So Israell is put for those of Iuda sometimes. So Nations for the heathen. A minister of Christ, for an Apostle of Christ. Rom. 1. A minister put for a distributor. Rom. 12.

1. Kin. 8. 59

On the other side, one sorte or speciall is put for the whole sorte or general in the examples following. In the Lordes prayer Breaue one helpe of life is put for all helpes. *This day, one time for all times.* So Solomon saith, *The thing of the day in his day, that is, the thing of the time in his time.*

Eued. 3. 14.

Isa. 4. 17.

Ioh. 13. 22.

So sometimes lesse is spokē, and yet more is vnderstood, which is called diminution or Meiosis, As, *I am,* saith, *To him that knoweth how to do well and doeth it not, to him it is sinne, that is a great sinne.* So our Sauior Christ sayeth, *If they had not knownen, they had had no sinne, that is,*

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no such great sinne as they haue nowe. Likewise the denial by comparison. So Salomon sayeth, *Receyue my wordes and not siluer*, that is, my wordes rather then siluer. So Paule sayeth, *I was sente to preache, and not to baptise*, that is, not so much to baptise as to preache.

Pro. 8. 10.

1. Cor. 1. 17.

Hitherto of the finesse of wordes, which note out no comparison.

Nowe followeth the finesse of wordes which noteth out comparison called a Metaphor.

The thirde Chapter.

A Metaphor is when the like is signified by the like:

as, 1. Cor. the Apostle sayth, *Doctrine must be tried by fire*, that is, the euidence of the word and spirit of god trying doctrine as fire doeth metals. So Christ is said to *baptise with fier*, where fire is put for the power of the holy Ghost purging as fire. So Christ sayth, *None shall enter into the kingdome of God, but he that is borne of the holy Ghost and Water*. So Paul called him selfe the Father of the *Corinthes*, who sayth that he begate them in Chrste. So he calleth *Timothie and Titus his naturall sonnes in the faith*.

1. Cor. 3. 13.

Mat. 3. 11.

Ioh. 3. 5.

1. Cor. 4. 15.

1. Tim. 1. 2.

Tit. 1. 4.

Hitherto of a trope or garnishing of speach in one worde, where the Metaphor is most vsual, then the change of name, then the Synecdoche, and last of all the Ironie. Now followeth the fine frame or shape of speach, called a Figure.

A Figure is a garnishing of speache, wherein the course of the same is changed from the more simple and plaine maner of speaking, vnto that whiche is more ful of excellencie and grace. For as in the finesse of wordes or a Trope, wordes are considered asunder by them selues, so in the fine shape or frame of speach or a Figure, the apte and pleasaunt ioyning together of many wordes is noted.

The garnishing of the shape
of speache or a Figure is
garnishing of speache

In wordes.

In a sentence.

The

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The garnishing of speache in wordes called *Figura dictionis*, is wherein the speache is garnished by the pleasaunt and sweete sounde of wordes ioyned together.

This is either { In measure of soundes.
In the repetition of soundes.

The measure of soundes is } Poets, with vs cal-
belonging either to. } led Rymers.
Orators, with vs cal-
led eloquent pleaders

The first is the measure of soundes by certayne and continuall spaces,

And it is cyther { Ryme.
Verse.

Ryme is the firste sorte, contayning a certayn measure of Syllables ending alike, and these in the mother tongues are most fitte for Psalmes, Songes or Sonnets.

Verses are the seconde sorte, contayninge certayne feete fitlie placed.

A foote is a measure framed by the length and shortnes of Syllables. For the seuerall sortes whereof, as also of the verses made of them, because wee haue no worthie examples in our Englishe tongue, wee iudge the large handlinge of them should bee more curious then necessarie.

The measure of soundes belonging to Oratours, is that which as it is not vncertaine, so it differeth altogether from ryme and verse, and is very changeable with it selfe. Therefore in that eloquent speache you must altogether leaue ryme and verse, vnlesse you alledge it for authoritie and pleasure.

In the beginninge of the sentence litle care is to be had, in the middle least of all, and in the ende chieffest regarde is to be had, because the fall of the sentence is most marked, and therefore least it fall out to be harsh and vnpleasaunt both to the minde and eare, there must be most varietie and chaunge.

Nowe

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Nowe this chaunge must not be aboue sixe syllables from the ende, and that must bee set downe in metre of two syllables.

And thus much of garnishinge of speache by the measure of soundes, rather to giue some taste of the same to the Readers, then to drawe any to the curious and vnnecessarie practise of it.

Nowe followeth the repeating of soundes.

The fourth Chapter.

Repetition of soundes { The like } soundes.
is eyther of { The vnlike }

Of the like is { Continued to } Of the same
either { the ende } sentence.
{ Broken of, } Of a diuers.

Continued to the ende of the same sentence is when the same sounde is repeated without anie thinge comminge betweene, except a parenthesis, that is some thing put in without the which notwithstanding the sentence is ful. And it is a ioyninge of the same sounde, as Rom. 1. As *unrighteousnes, fornication, wickednes.* And in the prayer of Christe, My God, my God. From men by thine hande O Lord, from men, &c. Rom. 1. 29.
Mat. 27. 46.
Psalm. 17.

Continued in a diuers sentence is eyther a { Redoublinge, called
Anadyplosis.
A pleasaunt clyming,
called Clymax.

Redoublinge is when the same sounde is repeated in the end of the former sentence, and the beginning of the sentence followinge. As Psalm 9. 8. *The Lorde so will bee a refuge to the poore, a refuge I say in due time.* Psal. 48. 14. *For this God is our God. But more playne in the 8. As wee haue hearde so haue wee seene in the citie of the Lorde of hostes, in the citie of our God, God will establishe it for euer.*

A pleasaunt clyming is a redoubling continued by diuers degrees

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degrees or steppes of the same soundes, As Rom. 8. 17. If we be children, we be heires, euen heires of God, annexed with Christ. Rom. 8. 30. Whom he predestinated, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified. Also Rom. 9. 14. 15.

And hitherto of the same sound cōtinued the end
Nowe followeth the same sounde broken of.

The fiste Chapter.

THE same sound broken of is a } Beginning:
repetition of the same in the } In the ende.

In the beginnunge is called Anaphora, a bringinge of the same agayne, As Rom. 8. 38. Nor death, nor life, nor Angells, nor principallies, nor powers, nor things present, nor things to come, nor height, nor deapth, nor any other creature shalbe able to separate vs from the loue of God which is in Christ Iesus our Lord. So Ephe. 4. 11. Some to be Apostles, some Pastors & Teachers, some Prophetes, some Euāgelistes. So Gal. Nor Iew, nor Gentill, nor bound, nor free. So likewise Hebr. 11. 1. 2.

Col. 3. 28.

Repetition of the same sounde in the end is called Epistrophe, a turning to the same sounde in the end. So Ezech. Beholde greater abhominations then these. Lamens, 3. 41. 42. Let vs liste vp our hartes with our handes vnto God in the heauens, we haue sinned, and haue rebelled, therefore thou hast not spared.

Ezech. 8.

When both of these are ioyned together, it is called a coupling or Symploce, As, 2. Corint. 6. 4. to the 11. But in all thinges we approue our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in prisons, in tumultes, in labours. By watching, by fastinges, by puretie, by knowledge, by suffering, by kindnes, by the holy Ghost, by loue unsfayned, by the worde of trueth, by the power of God, by the armour of righteousness, on the right hande and on the lefte, by honour and dishonour, by euill report and good report, as deceyuers and yet true: as unknownen and yet knownen, as dying and yet beholde we liue, as chastened, and yet not killed, as sorrowing and yet alwayes reioycing: as poore and yet make manie ritche, as hauing nothing, and yet possessing all thinges

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things. See also 2. Cor 11. 23.

Hitherto of the repetitions in the same place.

Nowe of those that doe enterchange their place.

They are either { Epanalepsis, which signifieth to take backe.

{ Epanados, which signifieth, A turning to the same tunc.

The first is when the same sound is repeated in the beginning & the ending, as, *My sonne Absolon, my sonne,* 2. Sam. 18. 33.

Epanados is when the same sounde is repeated in the beginning and the middle, in the middle and the ende, as, *Ezech. 35. 6. I will prepare thee vnto bloode and bloode shall pursue thee: except thou hate blond, euen blood shall pursue thee* And 2. Thes. 2. *So that he that doeth sitte as God in the temple of God, sheweth him selfe that he is God.*

Hitherto of the repetition of those soundes which are alike.

Nowe of those that are vnlike.

The sixte Chapter.

A small chaunginge of the name, as Paronomasia.

Vnlike are { A small chaunging of the ende or case, a Polypoton.

A small chaunge of the name is, when a worde by the chaunge of one letter or Syllabe, the signification also is chaanged. As, *Patience, experience,* Rom. 5. 4. 19. *We walke after the fleshe, not warre in the fleshe. So by honor and dishonor, as unknowne, and yet knowne.* 2. Cor. 10. 34 & 6. 8. 9.

A smal chaunging of the end or case, is when words of the same beginninge rebounde by diuers endes: *Christ being raysed from the dead, dieth no more, death hath no more power ouer him. He that doeth righteousness is righteous. If ye knowe that he is righteous, knowe ye that he that doeth righteousness, is borne of him. And of both theie there are many in the Scripture, but the translations can not reache them.* Rom. 6. 9. 1. Ioh. 3. 7.

Hither-

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Hitherto of the garnishing of the shape of speech
in words.

Nowe followeth the garnishinge of the shape of
speache in a sentence.

The seventh Chapter.

Garnishing of the frame of speache in a sentence, is a garnishing of the shape of speache, or a figure, which for the forceable mouing of affections, doeth after a sorte beautifie the sence and very meaning of a sentence: because it hath in it a certayne manlie maiestie, which farre surpasseth the softe delicacie or daintines of the former figures.

It is eyther the garnishing
of speach { Alone.
 { With others.

The garnishing of speache alone, is when as the sentence is garnished without speach had to other,

And it is eyther in regard } Of the matter.
Of the person.

In regard of the matter is either { A crying out, called Exclamatiō
A pulling or callinge backe of
him selfe, called Reuoca-
tion.

A cryinge out or Exclamation is the firste, which is set foorth by a worde of callinge out. Sometimes of wonder, As Rom. II. 33. *O the deapth of the iudgements of God.* Psal. 8. *O Lorde, howe excellent is thy Name.*

Rem. II. 33.
Psal. 8. 1.

Mat. 23-37.

Gen. 4.13.37.
Psal. 84.1.

Sometimes of pitie, also these wordes, Beholde, alas, oh, be signes of this figure. As, O Ierusalem, Ierusalem, which stonest the Prophets. Sometimes of desperation. As, My sinne is greater then can be forgiven. Behold thou driuest mee out. &c. Sometimes of wishing. As, O Lord of hostes, howe amiable are thy tabernacles. Sometimes of disdayning. As, Roman. 7, in the end of the Chap. O miserable wretch that I am, who shall deliuer me from this bodie of sinne! Sometimes of mockinge, as they which sayde to our Sauiour Christ: A thou that. &c.

! 3.29.

Sometimes of cursing and detestation, as in David,

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uid, *Let their table be made a snare, & bowe down their backe alwayes.* Also when this Figure is vsed in the ende of a sentence, it is called a shootinge out of the voyce or Epiphonema, as when the sinnes of Iesabel were spoken against. this is added at the ende, *Seemed it a little to her to doo thus and thus.* Psa. 69. 22. 23

So after the high settinge foorth of the name of God, Dauid shutteth vp his prayse with this: *Blessed be his glorious name, and let all the earth be filled with his glorie.* Psal. 72. 19. Sometimes here is vsed a certaine libertie of speech, wherein is a kinde of secrete crying out. As, Peter 3. Aēt. sayeth: *Te men of Israel heare these wordes* And Paul. 1. Cor. 11. *Would to God you could suffer a little my foolishnes, and in deede ye suffer me.*

Thus much of crying out.

Nowe followeth the Figure of calling backe, or reuocation.

Reuocation is when any thinge is called backe, and it is as it were a coolinge and quenchinge of the heate of the exclamation that went before.

And this is eyther { A correction of ones selfe, called Epanorthosis.
A holding of ones peace, called Aposiopesis.

Epanorthosis is correction, when some thinge is called backe that went before: as, Paul correcteth his doubtfulnes of Agrippa, his beliefe, when he saith, *Beleueest thou King Agrippa, I knowe thou beleueest.* And 1. Cor. 15. Aē. 26. 27.
I laboured more aboundantlie then they al, yet not I, but the grace of God in me. 1. Cor. 15. 10.

A keeping of silence or Aposiopesis is whē the course of the sentence begonne is so stayed, as thereby some parte of the sentence not beinge vttered, may bee vnderstoode. So our Sauour Christe sayeth, *My soule is heauie, What shall I say,* Iohn 12. 27.

Thus much of a Figure garnishing the speech alone in regard of the matter. Nowe followeth the garnishinge of the speech alone in regarde of the person.

The

THE ARTE OF RHETORIKE.

The eight Chapter.

Garnishing of the speache alone in regarde of the person is double,

Either } Turning to the person, called Apostrophe
in } Feyning of the person, caled Prosopopeia

Apostrophe or turning to the person, is when the speache is turned to another person then the speache appoynted did intende or require. And this Apostrophe or turning is diuerslie scene, accordinge to the diuersitie of persons. Sometimes it turneth to a mans person. As Dauid in the 6. Psalme, where hauing gathered argumentes of his safetie, turneth hastilie to the wicked, saying, *Away from me all ye workers of iniquitie, for the Lorde hath hearde the voyce of my petition.*

Sometimes from a man to God, as Psal. 3. Dauid being dismayed with the number of his enimies, turneth him selfe to God, sayinge, *But thou Lorde art my buckler. &c.* Sometimes to vnreasonable creatures without sense, Esa. 1. 2. Esa. 22. 1.

Prosopopeia or a feyning of the person, is, whereby wee doe feyne another person speaking in our speache, And

It is double } Imperfect.
 } Perfect.

Imperfect is when the speache of another person is set downe lightlie and indirectlie, As in the Psal. 10. Dauid bringeth in the wicked, *Who saye vnto my soule, Flie as the brde vnto yender hill.*

A perfect Prosopopeia is when the whole feyning of the person is set downe in our speache, with a fitte entring into the same, and a leauing it of. So Wisd. Peonerb. 8.

Where the entrance is in the firste verses, her speache in the rest of the chapter.

Hitherto of the Figures of sentences concerninge one speaking alone.

Nowe followe the other which concerne the speeches of two.

The

THE ARTE OF RHETORIKE.

The ninth Chapter.

THEY whiche concerne the
speeches of 2. are either

{ In asking.
In answering.
In deliberation.

That of asking is eyther { In preuenting an obiection.

Deliberation is when we doe euer nowe and then
aske as it were reasons of our consultation, whereby
the minde of the hearers wauering in doubt, doeth
set downe some great thing.

This deliberation is either { In doubting.
In communication.

A doubting is a deliberatinge with our selues, as
Paul 1. Philip. 2. 2. doubtinge whether it were better
to dye then to liue, he garnisheth his speache on this
manner: For I am greatlie in doubt on both sides, desiring to be
loosed, and to be with Christ, which is beste of all: neuerthelesse
to abyde in the fleshe is more needfull for you.

Communication is a deliberation with others,
Gal 3. 1. 2. O foolish Gallathians, who hath bewitched you,
that you should not obeye the trueth, to whom Iesus Christ be-
fore was described in your sight, and amongst you crucified:
This onely would I learne of you, Receyued you the spirite by the
workes of the lawe, or by the hearing of the worde preached?

And hitherto of the figure of speech betweene two
called deliberation.

Nowe followeth the figure of speache betweene
two called the preuenting of an obiection, or occu-
pation.

Occupation is when wee doe bringe an obiection,
and yeelde an answer vnto it: Therefore this speech
betweene two in the first parte, is called the settinge
downe of the obiection or occupation: in the latter
parte, an aunswering of the obiection or the subie-
ction: as Rom. 6. What shall we say then? shall we conti-
nue still in sinne, that grace may abound? In which wordes
is set downe the obiection, the aunswering in these
D words;

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wordes, God forbidde. And here this must be marked, that the obiection is manie times wantinge, which must be wisely supplied by considering the occasion and aunswere of it, As, 1. Tim. 5. *They will marie, hauing condemnation.* Now least any might say, What, for marrying? He aunswereth, No, *For denying their first faith.*

Hitherto of the figures of asking.

Nowe followeth the figures of answering.

They are } Sufferinge of a deede, called permission.
either in } Graunting of an argument called cōcessiō

Suffering of a deed or permission, is when mockingly we giue libertie to any deede, beinge neuer so filthie, as Reuel. 22. *Let him that is filthie, be filthy still.* And 1. Cor. 14. *If any be ignorant, let him be ignorant.*

Concession or graunting of an argument is, when an argument is mockingly yeelded vnto. As Eccl. 11. *Reioyce yong man in thy youth, and let thy harte cheate thee in the dayes of thy youth, and walke in the wayes of thy harte, and in the sight of thine eyes: but knowe that for all these thinges God will bring thee to iudgement.*

Hitherto of the first parte of Rhetorike, of the garnishing of speache: the second parte which is the garnishing of vtterance, because it is not yet perfecte, (for the preceptes for the most parte pertaine to an Oratour) which when it shalbe perfect, it shall eyther onely conteyne common preceptes for the garnishing of vtterance in all, or also proper preceptes for the same in Magistrates, Embassadours, Capitaines, and Ministers, therfore vntil it be so perfitted, we think it vnneccessary to be translated into English.

Although the rules of Sophistrie be needlesse for them that be perfect in Logike, yet because the knowledge of them bringeth some profite to yong beginners, both for the readie aunsweringe of the subtrill arguments, and the better practising of Logike and Rhetorike, wee haue thought good to turne it into the English tongue.

Sophistrie is the feyned Arte of Elenches, or coloured reasones.

A co-

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A colourable reason, or Elenche, is a shewe of reason to deceyue withall.

It is either
 ther { When the deceypt lyeth in the words.
 { In the default of Logike caled a Sophisme.
 In wordes { When the deceypt lyeth in one worde.
 is either { In wordes ioyned together.

In one worde is { The darkenesse of a worde.
 either { The doubtfulnes of a worde.

The darkenesse of a worde, or an insolencie deceyuet, When by a reason the meaninge is not vnderstoode, whether the strangenesse be through the oldnesse, newnesse, or swelling vanitie of the worde, and of the laste sorte is that spoken of in 2. Pet. 2. 18.

By this fallacian the papistes conclude, the Fathers to be on their side, for deseruing by good workes.

Whosoener saith mennes merites are crownded, they say mens workes do deserue,

But the Fathers saye, mans merites are crownded,

Therefore the Fathers say, mans workes doo deserue.

Where Merites is an old worde, put for any workes done vnder the hope of rewarde, whether it come by deserre or freedome of promise.

Doubtfulnes of a worde is eyther { Likenesse of name called Homonymia
 { By a Trope or finenesse of speache.

The likenes of name or Homonymia, is when one worde is giuento signifie diuers things, As,

He that beleueth shalbe saued,

The hypocrites to whom our Saniour Christ would not comit himselfe, beleueth: loh. 2. Therefore they shalbe saued.

Where faith doeth note out both a iustifying faith, and a dead faith.

Doubtfulnes by a Trope is whe a word is take properly, which is meant figuratiuely or contrarily, As,

That which Christ sayeth is true:

Christ sayth that breade is his boby. Therefore it is true:

Where by body is meant the signe or Sacrament of his body.

Vnto the firste a perfect Logilian would answer, that the proposition is not an axiome necessary

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farlie true, according to the rule of trueth, because of the doubtfulnes of the olde and newe signification of *merite*. And if the worde be farre worne out of vse, that it be not vnderstoode, then the aunswere must be, I vnderstande it not, or put your axiome in plaine wordes.

To the seconde, he would aunswere, that the proposition or firste parte is not according to the rule of righteousness, because the proper subiect and adioint are not ioyned together. Which if it were, it should be, *Who soeuer hath iustifying faith, or beleeueth sincerely, shall be saued*, and then the assumption beinge in the same sence inferred, is false.

Vnto the thirde he would aunswere, that the assumption is not necessarilie true, because if the word *Bodie* be taken properly, it is not then true that is set downe, but if it be taken figuratiuelic, it is true, and therefore would bidd him make the assumption necessarilie true, and then say, *Christe sayeth in proper wordes, It is my body*, and then it is false.

Hitherto of the fallacians in single wordes.

Nowe of those ioyned together,

It is either { Amphibolia, or the doubtfulnes of speache.
Exposition, or vnapt setting downe of the reason.

The first is when there is doubtfulnes in the frame of speache, as thus, 2. Thes. 3. *If any obeye not our worde by a letter, note him: Where some referre, by a letter, to the firste parte of the sentence, and some to the latter, where the signification of the worde and right pointing doeth shewe, that it must be referred to the first.*

The aunswere is, that the right and wise placinge of the sentence is peruered.

Vnapt setting downe of the reason, is when the partes of the question and the reasons intreated is not set downe in fitte wordes: As,

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All sinne is euill.

Euerie childe of God doeth sinne:

Therefore euerie childe of God is euill.

Here the aunswere according to Logike, is that the assumption doeth not take the argument out of the proposition, but putteth in another thing, and so it is in no right frame of concluding, as appeareth by the definition of the assumption.

Hitherto of the deceiptes of reasons which lye in wordes.

Nowe of the default of Logike, called Sophisme.

It is eyther { **Generall.**
 { **Speciall.**

The generall are those which can not bee referred to any parte of Logike.

They are either { **Begging of the question, called**
 { **the petition of the principle.**
 { **Bragging of no prooffe.**

Begging of the question is whe nothing is brought to proue, but the question or that which is as doubtfull, As,

That righteousness which is both by faith and workes, doeth iustifie.

But this righteousness is inherent righteousness. Ergo.

Here the proposition in effect is nothinge but the question.

If together with the blood of Christe we must make perfect satisfaction for our sinnes, before we come to heauen, then there must be purgatorie for them that dye without perfect satisfaction.

But the first is so, Ergo.

Where the argument they bring is as doubtfull, and needeth as much prooffe as the question.

The aunswere is this out of the definition of the Syllogisme is that there is no newe argument inuented, therefore it can not be a certayne frame of concluding.

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Bragging of no prooffe is whē that which is brought is to much, called redounding.

It is cyther { Impertinent or another matter called Heterogenium.
A vaine repetition, called Tautologia.

Impertinent or not to the purpose is when anie thing is brought for a prooffe, which is nothinge neare to the matter in hande, wherevnto the common prouerbe giueth answer, *I aske you of cheese, you answere me of chaunce.*

A vaine repetition is when the same thing in effect, though not in wordes is repeated, as, They that after long time of prayer say, *Let vs pray.* And this fallacyan our Sauour Christ condemneth in prayer, Mat. 6. and this is a faulte in Methode.

Special are those which may be referred to certaine partes of Logike, and they are of two sortes.

Such as are referred { To the spring of reasons, called Inuention.
To iudgement.

Those referred to Inuention are when any thing is put for a reason which is not, as no cause for a cause, no effecte for an effect, and so of the rest.

In the distribution this is a proper fallacyan, when any thing simplie or generallie graunted, thereby is inferred a certaine respect or speciall not meant nor intended, as,

*He that saith, there are not seuen Sacraments, sayth true,
He that sayth, there are only three, saith there are not seuen,
Therefore he that sayth there are three, sayth true.*

The right answer is, that the proposition is, not necessarily true, for there may be a way to saye, there are not seuen, and yet affirme an vntueth.

Fallacyans of Iudgement are those that are referred to the iudgement { of one sentence.
of moe.

Of one sentence, { properties of an axiome,
cyther to the { Sortes.

To

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To the properties, as when a true is put for a false & contrarie: an affirmatiue for a negatiue, and contrarie. So some take the wordes of S. Iohn, 1. Ioh. 5. 16. *I doe not say concerning it that you shall not pray, for no deniall, when as it doeth denie to pray for that sinne.*

To the sortes are referred, } Simple.
eyther to the } Compound.

The first when the generall is taken for the special, and contrarilie. So the Papistes by this fallacian doe answere to that general saying of Paul : *We are iustified by faith, without the workes of the lawe.* Which they vnderstande of workes done before faith, when that was neuer called in doubt.

The fallacious which are referred to a compound
axiome, are those which { Disjoyned, }
are referred either to a { Knitting } axiome.

To a disioyned axiome when the partes in deed are not disioyned, as, *Salomō was eyther a King, or did beare rule.*

To a knitting Axiome is when the partes are not necessarilie knit together, As,

If Rome be on fyre, the Popes chayer is burnt.

And hitherto of the firste sorte of fallacious referred to judgement.

Nowe followeth the seconde.

And they be eyther those that { To a Syllogisme.
are referred { To a Medode.

And the first againe are { Generall.
Speciall.

Generall which are referred to the generall properties of a Syllogisme.

It is either when all the { Denied, or
partes are { Particular.

All partes denied, As,

No Pope is a devill

No man is a Devill: Therefore

No man is a Pope.

And this must bee answered, that it is not according to the definitiō of a negative Syllogisme, which must haue alwayes one affirmatiue. All

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All particular: As,

Some unlawfull thinge must bee suffered, as namelie that
which cannot be taken away:

The stewes is some unlawfull thinge:

Therefore the stewes must be suffered.

This is answered by the definition of a speciall
Syllogisme, which is that hath one parte generall.

The speciall are those which { Simple.
are referred to the { Compounde.

The first simple { Of the first sorte.
{ Of the seconde.

Of the first sorte, { More plaine.
{ Lesse plaine.

More plaine is when the assumption is denied, or
the question is not particular: as.

Every Apostle may preache abroad,

Some Apostle is not an Pope: Therefore

Some Pope may not preache abroad. Also:

Every Pope is a Lorde.

Some Pope may give an universall licence:

Therefore every Lorde may give an universall licence.

Lesse plaine hath one fallacian in common, when
the proposition is speciall: As.

Some player is a roge,

Every vagabonde is a roge:

Therefore, every vagabonde is a player.

Also, Some vagabonde is a Roge:

Every player is a vagabonde:

Therefore every player is a roge.

The fallacian of the first kinde is when all the partes
be affirmatiue, As,

All Pauls Bishops were ordeyned for unitie:

All Archebishops be ordeyned for unitie:

Therefore all Archbishops are Pauls Bishops.

The fallacian of the seconde kinde is when the as-
sumption is denied, As,

Every puritane is a Christian,

No L. Bishop is a puritane,

Therefore, No L. Bishop is a Christian.

Hitherto

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Hitherto of the fallacians referred to a simple Syllogisme. Nowe followe those which are referred to a compounde, which are those which are referred eyther { To the connexiue.
To the disioyned.

Of the first sorte one is when the firste parte or antecedent is denied, that the seconde or consequent may bee so likewise, As.

If anie man haue two benefices, hee may escape unpunished at the Bishops handes,

But he may not haue two benefices, Therefore

He may not escape unpunished at the Bishops handes:

The seconde is when the seconde parte is affirmed, that the firste may be so also. As.

If euery ignorant minister were put out of the Church, and Christs ordinance obeyed, we should haue good order:

But we haue good order: Therefore

Euery ignorant minister is put out of the Church, and Christs ordinance obeyed.

Of those referred to the disioyned, the first is when all the parts of the disjunction or proposition are not affirmed: As,

Euery ignorant minister is to be allowed or not,

But he is not:

Therefore he is.

The second kinde is when the seconde parte of the copulative negative axiome is denied, that the firste may be so. As,

A nonresident is eyther a faithfull or vnfaithfull minister:

But he is vnfaithfull, Ergo. &c.

And thus much of the fallacians in a Syllogisme.

The fallacian in Methode is when to deceyue withall, the ende is set in the beginning, the speciall before the general, good order begon, confounded: And finallie, when darknes, length and hardnes is laboured after.

FINIS.

The order of Housholde, described methodicallie out of the worde of God, with the contrarie abuses found in the worlde.

THe order of an Housholde called Oiconomia, is an order for the gouernement of the matters of an housholde, accordinge to the worde of God. 1 Tim. 3.4. Which gouerneth his house well and excellentlie. Psal. 101. I will walke in the perfect way, in the vprightnes of my soule in the midst of myne house, which declareth there is a perfect way whiche commeth from God onely, as all perfection doeth, wherein is required the vprightnes of ones soule, and whereof hee setteth downe some parte afterwarde. Prou. 24.3.4. By wisdom the house is builde, and establisht by vnderstanding, & by knowledge the roomes shalbe filled with all precious and pleasaunt substance.

Nowe the wisdom meant in this booke is that which is allowed of Gods word: especially when he joyneth such blessing vnto it.

<p>The housholde order hath 2. partes,</p>	}	<p>The first of these which concerne the gouernours of the famies.</p> <p>The seconde of those which are gouerned in the same.</p>
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1. Tim. 5. 8. If one care not for his owne, especiallie those of his house: which sheweth an especiall rule of mutual duetie betweene these two. Also the wisdom of the holy Ghost, in setting downe mutuall dueties vnto them. Pro. 3 1. Eph. 6.2. Honour thy Father and thy Mother, which is the first commaundement with promise. 3 That it may be well with thee, and that thou mayest liue longe on earth. 4 And ye Fathers, prouoke not your childre to wrath, but bring them vp in instruction and information of the Lorde. 5 Seruauntes, be

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be obedient vnto them that are your Maisters accordinge to the fleshe, with feare and humblinge, in singlenes of your hartes, as vnto Christ. 6 Not with seruice to the eye, as men pleasers, but as the seruantes of Christ doing the Will of God from the harte. Colos. 4. 20. 21. 22. 23. 24.

Those which gouerne the familie, are those Superiours who haue authoritie in the same. Their generall and common duerie is, to order their house according to the former rule. Yet one may (being vrged by the great care of Magistracie, or for such like) haue a steward, that is, one to gouerne his housholde, according to the rules he prescribeth. Contrarie to this is the common & whole casting off of this care, vnlesse in worldly matters. The firste parte of this rule is proued by these places: I will haue the yonger Women to marrie, and gouerne their housholde. 1 Tim. 5. 14. If one rule not his household well, how shall he care for the Church? 1 Tim. 3. 5. The example of Dauid, Psalm. 101. 4. 16 Salomons mother, Prou. 31. 1. 2. 3. &c.

The seconde parte of this rule is proued by the example of Abraham, who had his elder seruant in his house, who was ouer all that hee hadd, and to whom he committed the waightie duetie of prouiding a wife for his Sonne. Gene. 24. 2. Then Abraham spake vnto the elder seruant of his housholde, which was ouer all that he had, saying: Put now thy hande vnder my thighe. 3 That I may binde thee by an othe, by the Lord God of heauen, and God of the earth, that thou wilt not take a wife vnto my Sonne of the daughters of the Cananites amongst whom I dwell. 4 But that thou wilt goe vnto my countrie, and to my kindred, and take a wife for my sonne Isaac. So Ioseph in Putaphars house.

This gouernement muste bee performed with all comelinesse fitte for the Housholde, whiche is that agreeable fittenesse or conueniencie, whiche worthilie becommeth the diuersitie of persons in the familie, as Superiours, inferiours, equalles: of sexe, male, female, of age, childehoode, youth, ripe age, olde yeares. &c. Of matters, as some con-

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concerninge God, some man : of time, the daye, the night. For all these haue not one and the same rule of decencie : Therefore the Apostle saith : Which ruleth his house, which keepeth his childre in subiection, with al comelines, 1. Tim. 3. 4. Nowe, as there is comelines peculiar to the subiection of children, so of seruantes : And as there is comelines for subiection, so for equalitie : & as for behauour of those of the house, so to those not of the house, and so likewise in all other the former respectes, as shall appeare by the shining light or eye of this generall rule in euerie parte of housholde gouernement.

Of the dueties of orderinge
the houshold, by the chief
of the same : There are
2. sortes,

The first regardeth
those in the houshold.
The other, straungers
or guesstes comminge
into the same.

1. Tim. 5. 10. If she haue brought vp her children well, if shee haue bene giuen to hospitalitie. Iob. 31. 31. If the men of my tente haue not sayde. O that some would giue vs of this fleshe wee are not satisfied, because the straunger did not lodge abroad, I opened my doores to the wayfaring man.

So he caused seruantes to giue place to straungers, which sheweth this diuersitie of dueties.

Nowe both of these } Christian holines.
are in regarde of } The things of this life.

Pro. 31. 15. Shee openeth her mouth in wisdom, and the doctrine of mercie is on her tongue. And rising whiles it is yet night, shee giueth meate to her house, and a taske to her maydes. And Exod. 18. 5. And Iethro the father in lawe of Mosche comminge with his children and with his wife vnto Mosche into that deserte where hee had placed his Tentes, to witte, to the mounte of God. 6 Hee sayde vnto Mosche, I thy father in lawe Iethro do come vnto thee, also thy wife and her two sonnes with her. 7 Thon Mosche wente soorth to meete his father in lawe, & bowing him selfe he kissed him, and they asked one another of his welfare, afterwarde they wente into his Tente. 8 Where Mosche declaringe vnto his father in lawe whatsoener thinges the Lorde had

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had done vnto Pharaoh and the Egyptians for Israel, and all that troubles which had happened vnto them in that waye, from whence the Lorde had deliuered them. 9 Iethro reioyced for all these benefites which the Lorde had done vnto Israel, because he had deliuered them out of the handes of the Egyptians. 10 And Iethro sayde, Blessed be the Lorde God which hath deliuered you out of the handes of the Egyptians, and out of the handes of Pharo, Which hath deliuered his people from vnder the handes of the Egyptians. 11 Nowe I knowe that the Lord is greater then all gods, for in that thing wherein they were proude, hee is aboue them. 12 Therefore Iethro the Father in lawe of Mosche, tooke and offered Sacrifices, and a burnt offering vnto God, and Aaron and all the Elders of Israel came to eate meate with Iethro Mosche his father in lawe, before God. 13 And it came to passe the next daye Mosche sitinge to iudge the people, when as the people stood about Mosche from the morninge of that daye vnto the euening. 14 That the Father in lawe of Mosche behelde all that hee did vnto the people, and sayde, What is this that thou doest vnto this people? Why sittest thou alone, and all the people stande before thee from the morninge vnto the eueninge? 15 Then Mosche sayde vnto his father in lawe, Because this people come vnto mee to aske counsell at God. 16 When there is any busines betweene them, euery one commeth vnto mee, that I may iudge betweene bothe, and I make knowen the Statutes of God and his lawes. 17 But Iethro his father in lawe sayde, the thing is not good which thou doest. 18 Thou wilt altogether fainte both thou & the people that is with thee, for this thing is to heauie for thee, thou canst not performe it alone. &c.

And this ariseth from a double respecte: the commoditie they receyue, and the duetie they owe to the common state wherein they are, that as they haue of their children, seruantes, guesstes, not onely bodilie seruice and friendshippe, but that which is of conscience, and commeth from their faith and religion, and their prayer, and the blessing in them, Mat. 10. 41. so they must giue them this double recompence. Also to the common state they are bounde by couenaunt, not onely as much as in them lyeth by their house-

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housholde gouernement to further the peace & tranquillitie of the common wealth, but also of Religion and true holynes. 2. Kings 11. 17. Contrarie to this is, their best care to be most exquisite in the latter, & wholly negligent in the former, which is the chiefeft. So that their administration of housholde matters, is altogether ciuill, not religious.

For the familie, the duetie which regardeth them is to keepe them in subiection, for the performance of all dueties of holines and religion, and for the diligent performance of those workes and laboures, which are fitte for euery one.

1. Tim. 3. 4. Which may gouerne well his house, which may keepe his children in subiection with all honestie. 1. Tim. If any be blameable, the Husbando of one Wife, hauinge faythfull children, which are not slandered of ryote, eyther stubburne. Psal. 101. 1. I will singe mercie and iudgemente vnto thee, O Lord will I singe. 2 I will marke (in an vpright waye) when thou shalt come vnto mee, I will continuallie walke in the soundnes of my minde, in the middest of myne house. 3 I will not sette before myne eyes a wicked thinge : I haue hated the workes of them that decline, it shall not cleaue vnto mee. 4 A forward minde shall departe from mee : I will not acknowledge euill. 5 The tongue that priuely hurteth his neighbour, I will cut out : him that is proud in his eyes, and swelling in his minde, I shall not bee able to suffer. 6 Mine eyes shall wayte vpon the faythfull of the lande, that they maye abide with mee : Hee that walketh in the sounde waye, shall minister vnto mee. 8 The deceytfull shall not dwell within myne house : Hee that telleth lyes, shall not be established before mine eyes.

Nowe for the performance of this generall duetie, two sortes are required :

which are { Such as where they must commonlie goe before them and direct them.
Suche as they muste performe vnto them.

Gene. 35. 2. Wherefore Iacob gaue commaundement vnto his familie, and to all that were with him: Put awaye the goddes of the

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of the straunge people, which are amongst you, and cleanse your selues, chaunge your garments. 3 Afterwarde arising let vs ascende to Bethel, that there I maye make an Altar to that stronge GOD, which hearde mee in the daye of my distresse, and was presente with mee in the waye wherein I wente. 4 Which when they had giuen vnto Iacob all the goddes of the straunge people which were in their handes, and the earrings which were in their eares: Iacob hidde them vnder that Oke which is besides Shechem.

Where we see that both Iacob doeth both instruct them what to doe, and in the doing of these things directeth them.

Such as wherein they must onely goe before them and direct them, are those which onely ought to bee done jointly of the whole familie, and then the Superiours must be there the chiefe directours of them: otherwise whē they are absent, they must cause them to be done: as in prayer before & after their labour, in thankesgiuing before & after meale. Iames 5. 13. Is any amongst you sicke in minde? Let him praye. Is anie man chearefull? let him singe. Psal. 127. Vnlesse the Lorde builde the house, their labour is but loste that builde it: Vnlesse the Lorde keepe the Citie, the keeper is diligent in wayne. 2 Let them be in wayne vnto you, which rise betimes, which sitte downe slowelie, which are fedde with the meate of sorrowes, so he giueth sleepe to his beloued. Psal. 55. 17. In the eueninge and morning, and at none dayes will I meditate and make a noyse, untill hee hath harde my voyce. 1. Tim. 4. 4. For what soeuer God hath created is good, neither is any thing to bee refused if it be taken with thankesgiuinge. Luke 22. 17. And hee tooke the cuppe, and when hee had giuen thanks hee sayde, Take this and deuide it amongst you. So Abrahams seruauent sayd, Gen. 24. 12. O Lord God of my maister Abraham, cause I beseeche thee, that it come vnto mee this day, and exercise this goodnes towards my maister Abraham. 48 And I bowed downe and worshipped the Lorde, and blessed the Lorde God of my maister Abraham, because hee had brought mee by the right way, to take my maisters brother daughter for his Sonne.
And

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And vppon anie great iudgement on the familie, Church, or common wealth, to direct them in fastings and prayers, with readings, meditations, and vse of the worde, as may serue to giue especiall cause of humbling, and especiall cause of comfort fitte for that worke. Hest. 4. 16. Goe gather together all the Iewes which are at Susis, and faste for mee, and neyther eate nor drinke these three dayes, night nor daye: I likewise and my maydes will faste, so at length I will goe in to the King, which is not according to the commaundement: and when I shall perishe, I will perish. Nehem. 1. 4. And it came to passe when I hearde these words, I sate downe and wepte, and mourned certayne dayes, in which I fasted and prayed before the God of heauen. 5 And I said, I beseeche thee O Lorde God of heauen, most stronge God, greatest, and chiefly to be feared, Keeping couenaunt and mercie to them that loue him and keepe his commaundements. 6 Lett thine eare be attentive, and thine eyes bee open to hearken to the which I pray before thee at this time day and night for the Israelites thy seruantes, And I confesse the sinnes of the Israelites wherewith we haue sinned against thee, I also and the house of my fathers haue sinned, &c. For as it is their duetie in their owne priuate faste to doe this by them selues, so to direct others in the same, when they doe it with them. Contrarie to this is the vnchristian prophanenes in such cases. Also the vnchristian shamefastnes of some, and common negligence in others in these dueties.

Such as they must performe § Of instruction.
vnto them are duties ¶ Reforming.

Pro. 13. 24. Hee which keepeth backe his rodde, hateth his sonne, but hee which loueth him, doth giue him instructions betimes. Pro. 15. 32. He which withdraweth him selfe from instruction, despiseth his soule, but he that harkeneth vnto rebuke possesseth his soule.

The dueties of instruction are, that by a familiar and most playne maner of teaching, they may growe in the knowledge of that trueth which is accordinge to godlines. Gene. 18. 19. When as I haue knowen him, should

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shoulde I not reueale it, for this cause that hee may commaunde his children and housholde after him, that they may keepe the way of the Lorde by exercisinge righteousness and iudgement, and that the Lorde may performe vnto Abraham that which hee hath promised vnto him. Gene. 14. 14. When Abraham had heard that his kinsman was taken, he armed his men, instructed 318. and followeth them vnto Dan. Deut. 20. 21.

They are for { Continuall daily instruction.
That which respecteth the publike ministerie.

Exo. 12. 25. 26. Let it be therefore, whē ye shall come into the lande which the Lorde shall giue vnto you as hee hath sayde, and shall obserue this worshippe. Let it bee (I saye) when your children aske you: What signified this worship vnto you? that yee saye: It is the Sacrifice the Passiouer of the Lorde, who passinge by the houses of the children of Israel, in Egypte, when hee slew the Egyptians, hee deliuered our families. Exod. 13. 14. And let it bee when thy sonne shall aske thee hereafter sayinge, What meaneth this? that thou saye vnto him: With a stronge hande hath the Lorde brought vs out of Egypt out of the house of seruantes. For it came to passe when Paro shewed himselfe cruell in letting vs goe, that the Lorde slew euery firste borne of men, vnto the firste borne of beastes, Therefore I kill vnto the Lorde the males of all that open the wombe: but euery firste borne of my children I redeeme.

Duties for daylie instruction, are { Instruction out of the Scriptures.
Instruction drawn from Gods workes.

Psalm. 87. 1. Receyue with your eares (my people) my doctrine, incline your eare vnto the wordes of my mouth. 2 I will open my mouth in a parable, I will putte forth hidde thinges, which HAVE BIN OF OLDE Tyme. 3 Which wee haue hearde and knowen, as our Elders haue tolde vnto vs. 4 Wee will not hide it from their children, the after generation. 5 Being about to declare the prayes of the Lorde, his might, and his wonders whiche hee had done.

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For he hath set a testimonie in Iahhakob, and put a lawe in Israel: which he commaunded our Elders to make knownen to their children. 6 That the after generation, the sonnes which shoulde be borne, rising vpp, might declare it to their sonnes. 7 And they may set their hope on God, nor might forget the workes of the strong God, but keepe his commaundements. 8 Nor that they be not as their Elders, a stubborne and rebellious generation: a generation which hath not prepared their minde, and whose spirit was not constant towardes the stronge God.

Instruction out of the Scripture, is by the daily reading of the same with them, both to make them acquainted with the course of them, so that they maye marke the same for their better profiting, by the allegations of the publike ministerie, and also to referre those thinges which are playne and easie, or whiche they haue learned from the publike ministerie, vnto such plaine instruction, as they instructed, may vnderstande and knowe, how to bring it in vse. 2. Tim. 3. 15. Thou hast knownen the Scriptures from a childe: which can not be spoken of a through knowledge, no not such as belongeth to the olde men, who should bee sounde in faith: much lesse such as belongeth to a Minister, but such as this, in being made acquainted with it, & caused to marke as hee was able, the course of it, and to learne for vse and practise, such as his parentes were able to note vnto him, and hee fitte to receyue by daily practise. Deutero. 6. 6. And let these wordes which I commaunde thee this day, be in thy harte. 7 And put them pearcinglie into thy children, and speake of them, when thou sittest at thine house, when thou walkest by anie way, when thou liest downe, and when thou risest vppe. 8 Also buylde them for a signe vpon thine hands, and let them be for frondelets betweene thine eyes. 9 Brieflie, write them on the postes of thine house, and on thy gates.

Contrarie to this is, first that they are vtterly negligent and ignorant howe they should doe this. Then that some presume aboue this rule, and goe beyonde their calling; and especially that their houtholde is
not

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not trained by this meanes, nor made fitte for the publike ministerie, and to amende their liues by such christian exercises.

Instruction drawen from Gods workes is, by applying the workes of God paste or present, to mooue them the better to confidence, and trust in God, by workes of his mercie: to feare to offende GOD, by workes of his iustice, and so to sowe the very seede of true religion and good conscience in them. Gene. 18 19. *When as I haue knowen him, should I not reuelea it? for this cause that he may commaunde his children and household after him, that they keepe the way of the Lorde by exercising iustice and iudgement, that the Lorde may performe vnto Abraham that which he hath promised vnto him.*

The duetie which respecteth the publike ministry,

Double, { First concerning the obteyning of it.
 { The seconde concerning the vse of it.

First concerning the obteyning of it, they must (if it be possible) in their place & calling adioyne them to a set ministerie, if not, to bestowe at least the Sabbath dayes, yea other also, in seeking to the Ministers and Prophetes of God, to heare the worde of God. This is manifest, first, Because we must first seeke the kingdome of God, whereof this is a parte, Esa. 32. 1. *Beholde a King shall rule iustlie, and excellent ones shall gouerne according to the rule, the eyes of them who see shall not winke, but the eares of them who heare, shall hearken: the minde of the hastie shall vnderstande knowledge, and the tongue of the stutterer, shall readily speake shining things, Obad. 21. When Sauiors, to wit, ministers of the doctrine of saluation shall ascende in the mountayne of the Lord to iudge the mountayne of Esau, the kingdome shalbe to the Lorde. Also, diuers administrations but one Lorde. 1 Cor. 12. We are the Embassadors of Christe, to beseeche you to be reconciled. 2. Corin. 5. Secondly, it is the ordinarie meanes to begette and nourish faith in vs. Howe can they beleue except they heare: howe can they heare without a Preacher: howe can he preache without he bee sente? Rom. 10. He hath giuen Pastors, and Doctors, for the gathering together*

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together of the Church the worke of the ministerie. and buylding them up to a perfect age in Christ, that they be not as children waivering & caried about with euery winde of doctrine. Eph. 4. Attendē to readinge, exhortatiō and doctrine, in these cōtinue, in these things be, for in so doing thou shalt saue thy self & others.

1. Tim. 4.

Secondly because it is the greatest blessing to haue it, and the greatest plague to wante it. Ier. 23. hauing threatned thē that they feede not the people, he saith after, I will gather the rest of my sheepe out of all the lande whither I had driuen them, and I will bring them backe vnto their sheepcotes, where they shall multiplie and increafe, and I will set ouer them Pastors, which shall feede them: so that they shall feare no more, nor shalbe wanting, sayth the Lord. Iere. 3. I will bring you to Syon, where I will giue you Pastors after my harte, who shall feede you with knowledge and vnderstanding. GOD wil giue you in deed the bread of afflictiō & water of oppression, but none of thy Teachers shalbe shut vp any more in a corner, but thy eyes shall see thy teachers, and thy eares shall heare a voyce behinde vs saying: Here is the way, walke in it. Esa. 30. 20. A famine not of breade, nor a thirst of water, but of hearinge the worde of the Lorde, &c. Amos Chapter 8. 23. Mat. 9. But when he sawe the multitude he had compasfion on them, because they were dispersed and scattred abroad as sheepe hauing no shepheard. Then he saide, Surely the haruest is great, but the labourers fewe, &c. Which sheweth howe miserable they are which wante this benefite. It alloweth also this duetie of seekinge. 2. King. 4. 22. And he said, wherfore wilt thou goe to him (meaning the Prophete) to day? It is neither newe Moone nor Sabbath day. Whiche sheweth that in the scarcitie of the preachinge ministerie, they went on those dayes to the Prophetes to heare the worde of God. The seconde duetie is to cause them to doe that which is commaunded them in the thirde Commaund, to that purpose. Whiche although it be not proper to this place, yet for the simpler sorte, it is thus set downe. Firste, to prepare them selues to the peaching of the worde by consideration of Gods ordinance and promise, and their

cor-

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Corruption: ſo that layinge aſide all ſuperfluitie of euil, that they may with meekenes receyue the word.

Iam. 1. 17. Luke 8. 18. Take heede therefore howe ye heare:

For whoſoener hath, it ſhalbe giuen vnto him, and who ſo hath not, euen that which he ſeemeth to haue, ſhalbe taken from him.

And for the Sacramentes, to conſider Gods institution, their miniſterie, his mercie in Chriſt, their faith, their repentance, and their wantes: and ſo ſeeking the aſſurance of grace, of reconciliation and comforte, to come vnto the table of the Lorde, 1. Cor. 11.

28. But let euery one proue him ſelfe, and ſo let him eate of that breade, and drinke of that cup. Eſa. 1. 16. Waſhe yvur ſclues,

purifie your ſclues, put away the wickednes of your actions, and ceaſe to doe euill before mine eyes. Eſa. 66. 2. But vpo him doo I looke that is poore and contrite in ſpirit, & trebleth at my words.

Mat. 5. 23. Therefore if thou haſt brought thy gift to the altar, & there remembreſt that thy brother hath ought againſt thee. 24

Leaue there thy giſte before the altar, and goe thy wayes: Firſt be reconciled to thy brother, and then come and offer thy giſte.

Secondlie, in the works themſelues, with reuerence and vnderſtanding to heare and receyue the worde, to be touched according to the matter, and with ioye and aſſurance of faith, receyue ſolace and increaſe of grace by the right vſe of the Sacraments, and after to call to minde and trie by the ſcripture things deliuered, and ſo hold faſt the good, & to applie the cōfort of the Sacramentes vnto all temptations afterward.

Pſa. 78. 1. Heare my doctrine, O my people, incline thine eare to the words of my mouth. Neh. 8. 9. After Nehemiah ſaid (to wit the kings Embaſſador) and Ezra the Priſt & Scribe, and the Leuites teaching the people, vnto all the people: This is the day ſanctified vnto the Lord your God, mourne not, neither weepe (for all the people wept whē they heard the words of the Law). 1. Theſ.

1. 5. Becauſe our goſpel abode with you, not in ſpeech only but alſo in power: both in the holy Ghoſt as alſo with much ſure perſuaſion, as ye haue known what maner of men we haue bin amongſt you for your ſakes. Ma. 26. And whē they had ſonge a Pſalme, they went out into the mount Oliuet. 1. The. 5. Quench not the ſpirit. Set not light by preaching. Trie all things, Hold faſt that which is good.

E 3 For

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For obedience of life it behoueth them to teache them, call on them, and see them doe this which they learne, that the publike ministerie and priuate vse of the worde be not contemned, neglected, vnprofitable vnto them, and so God prouoked not onely against their familie, but also the Church of whiche they are. Contrarie to this is, that men both themselves and their families, goe to the publike ministerie, as to a common matter, let it fall after to the ground, without anie looking into the cerryment of doctrine, the power & practise of it: and some with the ministerie of the worde, become worse, both they and their householdes, then those which neuer harde it. *Exod. 13. 8.* And declare vnto thy sonne in that day, sayinge: For this hath the Lorde done these thinges vnto me, when I wente out of Egypte, 9 So shall it be vnto thee for a signe vpon thine hande, and for a monument betweene thine eyes, that the Doctrine of the Lorde may bee in thy mouth: to witt, that the Lorde with a stronge hande brought thee out of Egypte. Which with the reste of the Lawe sheweth, that at those times this must be done, and that so thoroughly, that this worke by this meanes, may bee a liuelie signe, and the doctrine be so vnderstood, that it may more fruitfullie and liuely bee communicated by conference one to another. Also *Actes chap. 10. 24.* And the other day after, they entred into Cesarea. And Cornelius wayted for them, hauinge gathered together his kinsmen and speciall friendes. *Nehe. 8. 12.* And all the people came to eate & to drinke, and to sende porcions, & to make great ioye, because they vnderstoode those words which they had made knowne vnto them. *1. King. 13. 31.* And it came to passe after they had buried him, that he gaue commaundement vnto his sonnes, sayinge: When I shalbe dead, burie me likewise in this sepulchre, in the which that man of God is buried: place my bones besides his bones. 32 For surelie the things which he hath foreshewed by the word of the Lord, against the altar which is in Bethel, and againste all the highe places which are in the Citie of Schomron, shall come to passe. *Iob the first chap. v. 5.* After it came to passe, whē they

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they had finiſhed the dayes of the banquet, that Iob ſent and ſanctified them, & riſing earelie, he offered a ſacrifice accordinge to the number of them all. For Iob ſayde, Peraduenture my ſonnes haue ſinned, or curſed God in their harte. So Iob did euery of thoſe dayes. Which ſheweth, hee called on them to do their dueties, in ſanctifying them ſelues and their families, and preparing them according to the manner preſcribed.

The dueties in reforming, are thoſe dueties wher, by they muſt labour to reforme euery thing amiſſe, which is eſpied for Gods glorie and their good, and leaſt it creepe further. Contrarie to this is, that manie corruptions are not accompted of, that they are winked at.

Iob. 1. 5. Pſal. 101. 3. 4. 5 I will not ſet before mine eyes a wicked thinge, I hate the workes of thoſe that decline, it ſhall not cleaue vnto mee. A ſrowarde minde ſhall departe from mee: I will not acknowledge euill. That tongue that priuclie hurrieth his neighbour, I will cutte out: Him that is proude in looke, and ſwelling in minde, I can not ſuffer.

The rule of this muſt be the meaning of the tenne commaundementes, whiche becauſe it is neceſſarie for the ſimple, though not ſo proper for this place, it is brieflie ſet downe. They ſhall ſuffer none in their houſe vnreformed: which (A) eyther in iudgement is knowen to erre from the trueth of the worde of God, or in manners, from the praſtiſe of the ſame. But if any (B) delight in the ignorance of God, bee careleſſe to approue him ſelfe as one that (C) wholie dependeth on him, loueth him, feareth him, beleeueth him, reuerenceth him, labourereth to approue all his wayes before him. (D) If any be giuen to Idolatrie, ſuperſtition, &c. and careth not in euery parte of the worſhip of God, to followe his reuealed will: or if in the partes commaunded, hee appeare negligent and colde. (E) Or to put them to anie other uſe then is commaunded, or be giuen to images, ſuperſtitious monuments, cuſtomes, occasions, or ſuch

E 4

like,

A Phil. 1. 9.
Ro.
col 1. 10. 12
3 Command. 1
Ier. 9. 24.
C Deut. 64.
5. 12. 13.
Heb. 12. 28.
Ger. 17. 1.
D command. 3
Deu. 12. 31
32. 32.
Eſa. 29. 13.
14.
Mat. 15.
Col. 2. 23.
Pſalm. 119.
Pſal. 26. 8.
Act. 2. 42.
E Ioh. 4. 22
2. Kin. 18. 4
AA. 10. 26.
and 14. 13
Exo. 32. 24.
Rom. 1. 23.
Hoſ. 2. 17.
Eſa. 30. 22.

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F Comma. 3
 Mat. 5. 34.
 Iam. 5. 12.
G Ad. 9. 15
H Gen. 4. 26
 Mal. 1. 11. 12
I Dan. 5. 22
 Deut. 29. 2.
 (presp.)
 2. Chr. 24. 2
 Eccle. 5. 1.
 Gen. 24. 5.
 Luc. 8. 18.
 Eccle. 4. 17.
 1. Cor. 11. 28
 (Feeling)
 2. Chro. 24.
 22.
 Jerem. 4. 2.
 1. The. 2. 13
 Nehe. 8. 9.
 (Fruite)
 Heb. 6. 16.
 1. The. 5. 20
 Act. 17. 11.
 Psa. 51. 8.
K Comma. 4
 Eccl. 5. 8. 13.
 Anos 8. 5.
L Comma. 5
 Mark. 7. 10.
 Rom. 13. 7.
 Rom. 1. 31.
 32.
 1. Tim. 5. 8.
M Leu. 19
 32.
 Job. 32. 6.
 Rom. 12. 6.
 7. 10 & 13. 1
 1. Pet. 4. 10. Col. 3. 22. 1. The. 5. 12. 1. Pet. 5. 1. 2. 1. Tim. 5. 17
 1. Pet. 3. N. Commandement. 6. Mat. 5. 21. 22. Leuit. 19. 17. Exod. 21. 29.
 Q. Commandement. 7. Ephe. 5. 3. Mat. 5. 28. 1. Pet. 4. 10. 31. 1. P. Comman-
 dement 8. Exod. 22. 14. 15. 1. The. 4. 6. Q. Ephe. 4. 28. Pro. 28. 19. R. Com-
 mandement. 9. Psalm 75. 3. Tit. 3. 2. 3. 1. Cor. 13. 4. Pro. 25. 13. Iam. 1. 23.
 S. Commandement 10. Gal. 5. 24. Rom. 7. 7.

like. If any dishonour the name of God eyther (F) in
 the vnreuerent vsing, or abusing, or peruertinge and
 not vsing with that preparation before, feeling at the
 present time, and fruite after which is prescribed, his
 titles, (G) wordes, (H) Sacraments, (I) workes. And
 if any (K) prophane his Sabboth by vaine pastimes,
 going to playes, or giue (L) not him selfe to the ex-
 ercises appointed on that day, out of the worde: (M)
 If any neglect especiall dueties towards their equals,
 superiour or inferiour in yeares, giftes, authoritie, as
 Maisters, Parentes, Magistrates, Ministers, seruants,
 children, or people. If any declare not a conscience
 to flee (N) euill, anger, malice, contention, quzreling,
 fightinge. or any hurting of the person of a man,
 eyther in soule or bodie: not being carefull to suc-
 cour the same according to his calling. (O) If any be
 founde vnchaste in bodie, wordes, countenance or
 gesture, vntemperate in dyet, in apparell dissolute,
 not caring to mainteyne the contrarie holines in
 him selfe & others. (P) If any care not for the goods
 of another man, but by falsehoode, flatterie, oppres-
 sion, &c. diminishe the same. (Q) If he be negligent
 in increasing of his owne by honest and lawful mea-
 nes: if he mispende it in cardes, dice, gaminge, &c.
 [R] If any care not to maintayne the good name of
 others, but be giuen vnto vnneccessarie blasing of o-
 ther mens infirmities, by lying, slaunderinge, backe-
 biting, taunting, &c. (S) If any shewe him selfe care-
 lesse to restrayne the motions and entisementes vnto
 sinne, and the lustes of the same. Then they shall vse
 the meanes following to redresse them.

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The dueties which are
to be applied to this
rule, are these:

Those which they must
doe by themselves.
Those which they must
procure to be done by
others.

Jam. 5. 15. And the prayer of sayth shall saue the sicke, and the Lord shall raise him up: and if he haue committed sinne, they shalbe forgiven him. As this must be done for him in sicknes, so in health: and as in this cause so in any other of the like nature.

The dueties they must doe
by themselves, must haue
two properties,

They must bee done
with wisdom fit
for those dueties;
Paciencie fitte.

Wisdom is that the causes may be thoroughly sifted, and soundly reprobued out of the worde of God. According vnto this wisdom also, vntill a fitter occasion, this duetie may be let passe, and with keeping the authoritie of the chiefe of the familie bee winked at for a time. *Eccles. 7. 23. Applie not thy minde vnto all the wordes that are spoken; seeing thou oughtest not to heare they seruauent cursing thee* 14. *For also may times thy minde is priue, that thou hast cursed others. Pro. 20. 21. He which bringeth up his seruant delicately, shall in the end be deprived of his childre.*

Paciencie fitte for it is, with keepinge the authoritie of the chiefe of the familie, to heare what can bee alledged, and by equitie also to allowe or disallowe the same. Contrarie to which is, hastines without discretion and making the matter playne, that the conscience may be touched for the faulte. Also pride not to heare any excuse or defence deliuered in duetie, submission & obedience of childe or seruauent. Finallie, bitternes, which may prouoke wrath rather the cause amendment. *Colo. 3. 21. Fathers, prouoke not your children to wrath, least they be discouraged. Iob. 31. 13. If I contemned the cause of my seruauent or mine handmayde when they pleade with mee. 14. For what shoulde I doo, if the stronge God shoulde rise? or if he should visite, what shoulde I answere him?*

Nomb.

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Nomb. 22. 26. After the Angell of the Lorde went forward and stode in a narrowe place, where there was no way to decline, eyther to the right hande or to the lefte. **27** And when the asse seeing the Angell of the Lord God laye downe under Baalam, Balaam beinge kindled with wrath, smote the Asse with his staffe. **28** And the Lorde opened the mouth of the Asse, which saide vnto Baalam: What haue I done vnto thee, that thou hast smitten mee now three times? Baalam sayde vnto the asse, because thou hast mocked me, I would there were a sword in mine hande, for euen now would I kill thee. **Ephe. 6.** And ye Masters, doe the same things towards the, letting passe threatnings, knowing also that your maister is in heauen, neyther that there is respect of persons with him.

And these are the properties of those dueties,

The diuers sortes are, { Rebuke.
Correction.

Prouer. 22. 15. The foolishnes which is bounde vnto the heart of a childe, the rodde of instruction will remouue farre from him. **Prou. 23. 13.** Withdrawe not correction from thy sonne, when as thou shalt strike him with the rodde, hee shall not dye thereof. **14** Strike him with the rodde, and thou shalt deliuer his soule from the graue. **Prou. 20. 30.** Horsecornes are for the euill man, blowes, woundes and stripes, pearcinge through the inner partes of the bellie. **Prou. 29. 15.** The rodde and rebuke giueth wisdome, but the childe let alone to him selfe, shames his mother.

Rebuke is a sharpe admonition to take heede of the euill reprobued aright, as is gathered out of that before.

Correction is when with a sharpe rebuke of instruction, punishment is inflicted or layde vpon the offendour, according to their discretion: consideration being had of the faulte and all circumstances of the same. Yet if this at any time for some causes be omitted, a greater is to be threatened and performed, when they shall nexte deserue the same. **Prou. 19. 19.** Be thou great in the seruencie of anger, in forgiving the faulte, saying, That if thou shalt deliuer him, thou wilt further punishe

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permissie him afterwarde. Contrarie to this is, too much lenitie, also immoderate correction. Prou. 29. 15. The rodde and rebuke giueth wisdom, but a sonne permitted to him selfe, shameth his mother. Prou. 29. 17. Chastise thy childe, and he shall bring thee rest, he shall delight thy soule. Prou. 29. 19. A seruaunt is not chastised with wordes, &c.

That which they must procure to be done by other is, that when the former meanes will not serue, they doe according to S. Iames his rule, sende for the Elders of the Church, that they may by newe admonitions, rebukes, and censures of the Church, drawe them to repentance: and if that serue not, to bringe them to the Magistrate, and so (those whiche they may) to discharge them frō the familie, vnlesse they amende: and those which they may not, to keepe them in such order, till God or the common wealch cutt them off. Iames 5. 15. And the prayer of the sayth shall saue the sicke: and the Lorde shall rayse him vp: and if he haue committed sinnes, they shall be forgiven him. Mat. 18. 16. But if he shall not heare thee, take yet with thee one or two, that of the mouth of two or three witnesses, the whole matter may be confirmed. Deut. 21. 18. If any man shall haue a stubburne and rebellious sonne, whiche hearkeneth not vnto the voyce of his Father, nor to the voyce of his mother, although they haue chastised him, yet he hearkeneth not vnto them: 19 At length his Father and his mother taking him, lette them bringe him to the Elders of their Citie, and to the gate of their place: 20 And let them saye vnto the Elders of their Citie: This our sonne is stubburne and rebellious, hee hearkeneth not vnto our voyce, he is a riotous person and a drunkarde. 21 Then lett all the Citizens ouerwhelme him with stones, that he may die, and take away that euill out of the middest of thee, that all the Israelites may heare and feare. Psal. 101. 7. He that worketh deceipt, shall not dwell within myne house: he that speaketh lyes shall not be established before myne eyes.

And hitherto of the firste sorte of dueties concerning Christian holynes in the familie.

The other concerning the things of this life, is com-
muni-

The order of Houſholde.

convenientlie to provide the neceſſarie things of this life as that they have convenient cloathing, foode, reaſte: and (if on certayne cauſes need be) recreation. 1 Tim. 5.8. But if any mā provide not for his, and eſpecially thoſe of his houſe, he hath denied the faith, and is worſe then an infidell. Pro. 31. 21. Shee feareth not for her familie becauſe of the ſnowe, for all her familie is cloathed with double cloakes. Prouerb. chap. 12.9. The iuſte man regardeth the life of his beaſte, but the compaſſions of the wicked, are the compaſſions of the cruell.

And then much more the maſter muſt care for the ſeruauntes, that they may have euē that refreſhing and eaſe which is meete. And thus much for the general dueties, and of their ſpeciall dueties towards thoſe which ſhalbe continuallie or ordinarielie vnder their gouernement in the familie.

Nowe followeth the other, which is the intertaynement of ſtraungers: whoſe propertie is, the loue of intertayning of Gueſtes. 1. Tim. 3. 2. Therefore a Biſhop muſt bee vnreproueable, the huſbande of one wiſe, watchinge, ſober, modeſt, giuen too hoſpitalitie, &c. Hebr. 13. 2. Bee not vnmindfull of intertayninge Gueſtes: for hereby certayne vnwares haue intertayned Angelles. 1. Pet. 4. 9. Bee harberous one towards another, without grudging.

The firſt duetie required of this worke is, a liberal and chearefull miniſtringe of protection and all things which ſerue for the neceſſitie and comfort of this life, as is meete for the abilitie of them which receyue, and the condition of thoſe who are receyued. Gene. 18. 2. For when liſting vp his eyes he had looked, behold three men ſtoode before him, whom whileſt hee ſaw hee runneth to meete them from the doore of the Teme and bowed him ſelfe to the earth. And hee ſaide: My Lordes, If nowe I haue founde fauour in thine eyes, paſſe not I praye thee from thy ſeruaunt. 4 Let there nowe bee taken a litle water, and waſhe your feete, and ſitte downe vnder this tree. 5 In the meane time I will take and bringe a morſel of breade, and refreſhe your harte.

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afterwarde yee ſhall goe forward, ſeeinge that for this cauſe you paſſe by your ſeruaunte : which ſayde : Doo ſo as thou haſt ſpoken. 6 Therefore Abraham going haſtilie into the Tente vnto Sara, ſayde : Make readie at once three meaſures of corne : Take fine meale, kneade it, and make kakes baked vnder the aſhes. 7 But Abraham runninge to the hearde, tooke a ſucking calfe, tender and good, and gaue it to a ſeruaunte, which made haſte to prepare it. 8 Therefore takinge butter and milke, and the calfe which hee had prepared, hee ſet them before them, who did eate he ſtandinge by them vnder the ſame tree. Gene. 19. 1. And thoſe two Aungels comming vnto Sodome in the eueninge, Lott ſate at the gate of Sodome : whom when Lott ſawe, he riſinge wente to meeete them. and bowed himſelfe with his face to the ground. 2 And hee ſayde : Beholde nowe my Lordes, turne I praye you into the houſe of your ſeruaunte, and waſhe your ſeete, after riſing in the morning, ye ſhall goe your waye. Which ſaide : Not ſo, wee pray thee, for wee can lodge all night in the ſtreetes. 3 But when hee was inſtant vpon them exceedingly, they turninge vnto him, entred into his houſe : which made them a banquet, and did bake unleaueued breade, and they did eate. 1. Tim. Cap. 5. verſ. 10. Beinge decked with a fit teſtimonie in good workes, if ſhee haue brought vp her children, if ſhee haue bin harberous, if ſhee hath waſhed the Saintes ſeete, if ſhee haue ſuccoured the afflicted, if ſhee haue followed euery good worke diligently.

The other is as occaſion ſerueth, mutuallie to edifie one another, by callinge to minde Gods workes, mutuall inſtructions and exhortations : Alſo by bringinge them to the publike ſeruice of G Q D, and cauſinge them to obſerue and keepe with them the holy Sabbath, as appeareth by the example aboue mentioned. And Saint Paul vnto the Romanes the firſte Chapter and the 10. verſe, Alwayes in my prayers beſeechinge, that (if by any meanes) at length a prosperous iourneye by the Will of God might be giuen mee to come vnto you.

For prote-
ction ſee a
notable ex-
ample of
Lot, Gen.
19. 2. 3. 4.
5. 6. 7. 8.
And Iudg.
19. 16. 17.
18.

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¶ For I long to see you, that I might impart unto you a spiritual gift, that you may be established.

Contrarie to this is nigardlines, suche as was in Nabal in receyuing of guesstes. Also suffering GOD to be dishonoured, his worde or Sabbath neglected, or any such abuse to be committed by their guesstes, and not labour by good meanes to amende them or remove them from the familie.

And hitherto of the chiefe of the familie,
and their dueties as are general to all.

Nowe for the moste parte, the chiefe of the familie are married folke, and so in common the gouernours of the house. They are called married folkes, because of the bande of Mariage. Mariage is that ioyninge of one man and one woman together by the couenaunt of GOD, that they may be one flesh, vntill they ende their life. Gene. 2. 24. Therefore shall man leaue his Father and his Mother, and cleaue to his wife, and they shalbe one fleshe. Leuit. 18. 18. Take not one woman vnto another to vex her, by vncouering the shame of her that is married vpon this in her life. Prouerb. 2. 17. Which forsaketh the guide of her youth, and forgetteth the couenaunt of her God. Mala. 2. 14. But you saye, Wherefore? Because the Lorde hath witnessed betweene thee and the wife of thy youth, against whom thou doest unfaithfullie: yet shee is thy companion and wife couenaunted vnto thee. 1. Cor. 7. 30. The wife is bounde by the lawe as long as her husbande liueth, but if her husbande be dead, shee is free to marrie vnto whom shee will, onely in the Lorde. Rom. 7. 1. Knowe ye not Brethren (for I speake to them that knowe the Lawe) that the Lawe doeth beare rule over a man as long as he liueth? 2 For the woman being subiect vnto the man beinge alieue, is bounde by the Lawe: but if her Husbande be dead, shee is deliuered from the lawe of the man. 3 Therefore whylest the man liueth, shee shalbe called an adulteresse, if shee become another mans: but if her husbande be dead, shee is free from the lawe, that shee is not an adulteresse, though she become another mans.

To

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To be one fleshe, by a parte put for the whole, is that most neare and holy societie with the power and vse of the bodies one of another in puritie, whereby the man in an especiall manner is become the heade of the wife, and the wife another helpe vnto the husbande likewise. Gene. 2. 18. And the Lorde sayde: It is not good that man should bee alone, I will make him an helpe meete for him. Prouerb. 2. 17. Which forsaketh the guyde of her yonth, and forgetteth the couenaunt of her G O D. Mat. 19. 6. Therefore they are no more two but one fleshe: that therefore which God hath ioyned together, let no man separate. Ephe. 5. 31. Therefore shall man leaue Father and Mother, & shalbe ioyned to his wife, and they which were two shall become one fleshe.

Therefore in the whole
gouernement of the
familie,

{ The husbände is the
chief or foregouernor.
The wife is a fellowe
helper.

To be a foregouernour is in the whole administration of householde gouernement to bee ouer all persons and matters in the house, and euen the wife. 1. Tim. 3. 5. For if any man knoweth not howe to gouerne his owne house, howe shall he care for the Church of God? And to looke as the chiefe honour, to all reuenues and the estate of the good thinges of this life, especially to care for the keeping and increasing of it. Diligently knowe the estate of thy hearde, &c. Pro. 27. 23.

To be a fellowe-helper, is to yeelde helpe to her husbände, especially at home, in all the matters of the familie. 1. Tim. 5. 14. I will therefore that the yonger women marie, and bring forth children, and gouerne the house, and giue no occasion vnto the aduersarie to speake euill. Tit. 2. 5. That they bee temperate, pure, tarying at home, good, subiecte to their husbändes, least that the worde of God bee blasphemed. Iudg. 5. 24. Blessed be Iahel the wife of Chebar the Kenite before all women. Lett her bee blessed before the women which abide in tentes.

Pro.

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Pro. 31, 10. Who shall finde a woman of strength, seeing her price farre exceedeth the Carbuncles. 12 Shee doeth him good and not euill all the dayes of her life. Gene. 18. 6. Therefore Abraham goinge hastily into the tente vnto Sarah, saide: Make ready at once, three measures of corne, take fine meale, kneade it and make kakes breade vnder the ashes. 7 And Abraham running vnto the hearde, tooke a sucking calfe tender and good, and gaue it vnto a seruauant, which made haste to dresse it. 8 Then taking butter and milke, and the Calfe which hee had prepared, he set them before them, which did eate, he standing by them vnder the tree.

Contrarie to which is, that we keepe not the authoritie and chiefedome in all matters; that women vsurpe any parte of it: that they be giuen to gadding and to meddle with matters not fitte for their labor and trauell. 1. Tim. 5. 13. They will goe from house to house &c. Pro. 7. 11. Her feete dwell not in the house.

The dueties of married folke in the familie are of two fortes,

}

Firste mutuall.
Then towards others.

Proverb. 31. 12. 15. Who shall finde a stronge woman, when as her price exceedeth the Carbuncles? And rising whilest it is yet night, shee giueth foode to her house, and a taske vnto her maydes.

Mutual dueties are those wich are to bee performed one to another of them.

They are } Common to both.
 } Proper to eache.

Exo. 21. 10. If he shal take another vnto himself, let him not diminish her foode, her clothing, and beneuolence due vnto her. Tit. 2. 3. Likewise vnto the olde women, that they weare such apparell as may become holynes, not flaunderers, nor giuen to much wine, but teachers of honest things. 4 That they may make the yonge women wise, that they may loue their husbandes and children. 5 That they may be temperate, chaste, taryinge

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at home; good, subject to their husbandes, that the word of God be not blasphemed.

Common to both is that which both owe to eche other,	}	and it is	}	Dwelling together. Mutuall good pro- ceedinges from thence.
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The 1. Epist. to the Cor. 7. 12. If any brother haue an unbeleuing wife, and she be contente to dwell with him, let him not forsake her. 13 And the wife which hath an unbeleuing husband, which is contente to dwell with her, let her not forsake him.

Dwelling together is to be ordinarilie in a dwelling place for the better performance of eche other mutuall dueties. Mat. 1. 18. For when his mother Marie was betrothed to Ioseph, before they came together, shee was founde with childe by the holy Ghost. 1. Cor. 7. 10. And to the married I commaunde, not I but the Lorde: Let not the wife separate her selfe from her husbande. But to the remnaunt I say, and not the Lorde, if any brother haue an unbeleuing wife, and she be contente to dwell with him, let him not forsake her. 13 And the wife which hath an unbeleuing husbande, whiche is content to dwell with her, let her not forsake him. 1. Pet. 3. 7. Likewise let the men dwell together as becometh them that haue knowledge, giuing honour vnto the womans vessel, as to the weaker, that when as ye be heires ioynly of the grace of life, your prayers be not interrupted Ruth 4. 11. Vnto whom all the people which were in the gate, and the Elders sayde: We are witnesses, The Lord make this woman which shall come into thine house, like vnto Rachel and Leah, whiche both did buylde the house of Israel, and get thou the riches of Ephrata, and let the name of Bethlehem be renowned. 12 Let thine house be as the house of Peretz, whom Thamar bare vnto Iehuda, of that seede which the Lord shall gine thee of this mayde.

Yet the Scripture alloweth vppon necessarie occasion of warfare seruice to the comon wealch, church, or necessarie affaires of their owne, sometimes a long absence. Deut. 20. 7. What man soener hath espoused a wife, and yet hath not married her, let him goe and returne to his

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his house, that he dye not in this battell, and another man marie her. 8 And let the Gouvernours proceede further to speake vnto the people: What man is he that is softe & fearesfull in heart, let him departe and returne to his house, that hee make not the heartes of his brethren to melte as doeth his harte. 9 Then when the Gouvernours shall cease to speake vnto the people, they shall make Princes of the bandes of warre, in the heades of the people. 2. Samu. 11. 11. And Vriah saide vnto Dauid: The Arke and Izraell and Iehuda, abide in Tentes, and I loab my Lord and the seruantes of my Lorde, haue their Tentes in the playne fieldes, and should I enter into myne house to eate and drinke, and lie with my wife? As thou liest and as thy soule liueth, I will not doe this thing. Prouerb. 7. 19. For myne Husbände is not at home, he is gone a farre iourney, at the appoynted daye hee will returne agayne.

Contrarie to this is ordinarie abuse and negligence of this ducitie, which bringeth manifolde inconueniencies.

The mutuall good proceeding from dwelling together, is that which consisteth in a sweete communicating of the persons and goods, for the mutuall necessitie and consolation one of another. 1. Cor. 7. 3. Let the Husbände giue vnto the Wife due beneuolence, and likewise the Wife vnto the Husbände. 4 The Wife hath no power ouer her owne body but the Husbände: and likewise the Husbände hath not power ouer his owne body, but his Wife. 5 Defraude not one another, unlesse it be by consent for a time, that ye may applie your selues to fasting and prayer, and come together agayne, least Satan tempte you for your incontinencie. It is not good for man to be alone, Gen. 2.

Here also must bee considered the partes of this ducitie: first, due beneuolence, which is the honourable possession of their vessels in holines one towards another, for auoyding of sinne, bringing forth a seede of God, and the honest and proper delight whiche ought to be betweene the man and the wife. Hebr. 13. 4. Mariage is honourable amonge all men, and the bedde vndefiled: but whoremongers and adulterers God shall condemn.

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demne. Mala. 2. 14. And ye saye, wherefore? Because the Lorde hath witnessed betweene thee and the wife of thy youth, against whom thou doest unfaithfully, whereas shee is thy companion and ioyned in couenaunt unto thee. Esa. 62. 5. As when a yong man marieth a virgine, when thy children doe mariewines, as in the ioye (I saye) of the bridegrome with the bride, so shall the Lorde reioyce with thee. Gene. 26. 8. And it came to passe when they had bin there many dayes, that Abimeleck king of the Philistims looked by the windowe and sawe that beholde Isaak played with Rebekka his wife, wherefore callinge Isaak, hee saide to him, Surelie beholde she is thy wife.

Prouerb. Chap. 5. ver. 18. Let thy fountayne bee blessed, and reioyce with the wife of thy youth. 19 Let her bee as the louinge Hinde, and pleasaunt wilde Goate: let her breasts satisfie thee at all times, and wander in her loue continually. 20 And wherefore shouldest thou wander my Sonne with a straunge woman, or embrace the bosome of a straunger?

Contrarie to this is the abuse of their libertie betweene them selues, communicating that whiche is proper to the husbände to other in whooring, dauncing, vncomelie familiaritie with other.

The seconde is their mutuall helpe or labour one towards another, in worde, deede, and communicating of good thinges, for the mutuall nourishing one of another. Ephe. chap. 5. ver. 29. For no man euer hated his owne fleshe, but nourished and cherisheth it, as Christe also doeth the Church. Prouerb. 31. 28. Her children doe rise, and call her blessed, her Husbände also doeth prayse her, saying: Many women haue done stoutely, but thou exceedest them all.

And these are the common dueties of one towards another: the proper doe followe. They are the dueties one of them in seuerall to another.

They are of the { Husbände to the wife.
 { wife to the Husbände.

Ephe. 5. 33. But also you particularlie euerie one so loue his wife as him selfe, and let the wife feare the husbände.

The order of Households.

The proper duties of the husbande are,

A proper care for his wife
The applyinge of the generall dutie of all men towards womē to his wife.

1. Pet. 3. 7. Likewise let men dwell together with them, giving honour unto the womans vessel as unto the weaker, seeing that ye are heires together of the grace of life; that your prayers be not hindered.

The proper care for the wife is to couer her, that is to provide all thinges meete for a mate so nearely ioyned in full blessing to him, and thus accordinge to their condition, to giue honour to her as the fittest for him, in heauen and in earth, with a patience couering or bearing of her infirmities. 1. Pet. 3. 7. Exod. 21. If he shall take another unto him, let him not diminish her foode, her clothinge and beneuolence due unto her. Gene. 20. 16. And unto Sarah he saide, Beholde I haue given a thousande Cicles of siluer unto thy brother: beholde he is the couering of thine eyes amongst all that are with thee. Lett it be known amongst all, and bee thou instructed. Ruth. 3. 9. Vnto whom he saide: What art thou? Which saide, I am Ruth thy handmayde, that thou mayest spreade the wing ouer thine handmaide, because thou art the kinsman. Esa. 4. 1. In that day shall 7. women take holde of one man, saying: We will eate our owne meate, and put on our owne clothes: onely that we may be called by thy name. Take away our reproche.

When Adam had perfectly known the nature & properties of all beastes, and giuen a fit name to euery one, yet to Adam he found not a fit hepper before him, therefore he must perform this honor to her.

The applying of the generall ducie of all men in regarde of care towardes his wife, is when in an especiall maner the image of Gods glorie and wisdom doeth shine in the gouernement of the husbande towardes his wife, and the glorie which God hath in the same, shineth in the honour and glorie which the man in all things taketh from the wife. 1. Cor. 11. 3. I will that ye knowe, that Christe is the head of euery man, and the man the womans head, and God is Christes heade. 7 For the man ought not to couer his heade, because he is the image and glorie of God, but the woman is the glorie of the man. 8 For the man is not of the woman, but the woman of the man, &c.

Con-

The order of Housholde.

Contrarie to this is, not onely when men are vndiscreete, childishe, fonde, lose their authoritie, or keepe it not, but also their hardnes, bitternes, wante of wisedomie in framing them to perfection in obedience.

The proper duncties
of the wife are,

Recompence of her husbandes care.

And the applying of that generall dunctie of all women in regard of men, in a peculiar maner to him, whiche is called to haue him that coueringe of her eyes before all men.

The recompence of the husbandes care, is by obeying him in all good thinges, and by her aduise, sweet counsell, labour and trauell, to be a comforte or helpe vnto him. Prouer. 31. 11. The soule of her husbande doeth trust her, and the spoyle doeth not fayle. 12 Shee doeth him good and not euill all the dayes of her life. 13 Shee seeketh wooll or flaxe, and maketh it for the pleasure of her husbandes. 14 Shee is like to the marchauntes shippes, shee bringeth meate from farre. 17 Shee girdeth her loynes with strength, and confirmeth her armes. Shee tasting her marchandise to be good, her candle is not put out by night. Shee putteth her handes to the warne, and her handes doe holde the spindle.

The labour is } Either in matters of this life: or
double, } Christian holines.

Pro. 31. 26. Shee openeth her mouth wiselie, and the doctrine of mercie sitteth on her tongue. 28 Shee beholdeth the wayes of her familie, and eateth not the bread of slouthfulnesse.

The matters of this } In regard of her familie.
life are, her labor } And her owne worke.

For the familie, she must ouersee all the wayes of them, and both set them worke and taske, and also giue them their meate and other necessaries in due season. Pro. 31. 15. And rising whyles it is yet night, shee giveth foode to her house, and a taske to her maydes. 16 She

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considereth a fiede, and taketh it: of the fruites of her handes she planteth a viniyard. 17 Shee girdeth her loynes with strength, and confirmeth her armes. 21 Shee is not afrayde of her housholde, because of the snowe, for all her housholde is clothed with double clokes.

Her owne worke is to labour diligentlie, carely & late, in something of profite for the familie, Pro. 31. 13. 14. 15. 17. 19. 22.

Her labour for Christian holines is, to see all duties accomplished at the commaundement of her husbände: for which Christian watchfulnes proper to a Mistres of the house, is required euen to be his eyes, foote and mouth, when he is away: in espying, looking, admonishing, rebuking, and also giuing almes to the poore. Pro. 31. 20. Shee openeth her palme of her hande vnto the poore, and shee stretcheth out her handes vnto the needie. 26 She openeth her mouth wiselie, and the doctrine of mercie is set on her tongue.

The seconde especiall duetie of the wife so called by the signe of it, is to be an image of the authoritie and wisdom of her husbände, in her whole administration, and so to be his glorie and honour: and from a meeke and quiet spirite in all her behauiour of wordes, deedes, apparel, countenance, gesture, &c. to signifie plainlie shee hath feelinge of him in her harte, as of the image of Gods Maiestie, glorie, and perfection. Gen. 24. 63. (For Isaak had gone forth to praye in a certayne fiede in the euening) and when he lifted uppe his eyes and behelde, Beholde the Camels came. 64 Rebekka also lifting up her eyes, when she sawe Isaak, she descended from the Cammell. 65 For Ribkah saying vnto the seruannt, who is that man which walketh by that fiede to meete vs? The seruannt answered, It is my Maister. And shee tooke a wayle and covered herselfe. Gene. 20. 16. And vnto Sarah he saide: Beholde I haue giuen a thousande Cicles of siluer vnto thy brother: beholde he is vnto thee a covering of the eyes amongst all that are with thee. 1. Pet. 3. 4. Let the hidde man of the heart be vncorrupt, with a meeke and quiet spirit, whiche is before God a thing

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thing much set by. 6 As Sarah obeyed Abraham, calling him
Lorde, whose daughters yee are made as long as yee doe well,
euen when yee are not terrified with any feare.

Where Sarah speaking of her husbände but in her
heartte: the Apostle sayeth, she did it as of her Lorde.
Contrarie to this is, the pride and vntamed affection
of the wife, their vncomelie gestures, their whote and
chyding aunsweres towards their husbändes, their
vnshamefaste or equall like lookes: finally, whatsoe-
uer is contrarie to the former rules.

And hitherto of the dueties whiche are betweene
them selues.

Nowe followe the dueties towardes others.

They are double, { As they are parentes.
As they are maisters and mi-
stresses.

Coloss. 3. 21. Fathers, prouoke not your children to wrath,
least they be discouraged. Colos. 4. 1. Ye maisters, giue right
and equalitie vnto your seruantes, knowing that you haue a
maister in heauen. Tit. 2. 4.

The duetie of parentes must bee performed
moderatelic of the Father, with great grauitie and
authoritie. Gene. chap. 22. 7. And Isaak speaking vn-
to Abraham his Father, saide: My Father: which saide: Be-
holde, here I am my sonne. Then sayde Isaak: Beholde, here
is fire and wood, but where is the small beaste for the sacri-
fice? Vnto whom Abraham sayde: God shall prouide for him
selfe a small beaste for the sacrifice, my sonne: when they
wente both together. Prouerb. Chap. 4. 3. When I was
a sonne with my Father, tender and onely beloued before my mo-
ther. 4 Hee teachinge mee, saide vnto mee: Let thy minde
holde my wordes, keepe my commaundementes and liue.
5 Get wisdome, get vnderstanding, forget not, neyther de-
cline from the worde of my mouth.

Of a Mother, with that chearefull easines of a mo-
ther which keepeeth her authoritie. Pro. 31. 1. The ga-
thering together of the words of Lemuel the king, wherewith his
Mother had instructed him. 2 What shall I say my Sonne?
What

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What thing, O sonne of my wombe? And what, O sonne of my desires? 3 Gine not thy strength vnto women, and to those that worke that Kings may be abolished.

The dueties are, { Common to both.
 { Proper to eche.

Common to both from the first conception of children to take care of them, euen to the ende of their liues, as appeareth by the partes following.

The especiall partes of this duetie are these.

Which respecte { Their tender age.
 { Youth.

Gal. 4. 1. This I say, the heire as long as he is a childe, differeth not from a seruant, though he be Lorde of all. 2 But is vnder tutours and gouernours vntill the time appointed of the Father.

The duetie in their tender age, is accordinge to their yeares and abilitie, to nource them vp in discipline fitte for children, & admonitions of the Lord. Eph. 6. 4. And you Fathers, prouoke not your children to wrath, but bring them vppe in doctrines and admonitions of the Lorde. Pro. 22. 6. Instructe thy childe according to his capacite, yea when he shalbe olde, it shall not departe from him.

Discipline fitte for children is, when by intisementes, allurementes, corrections, &c. fitte for them, they are framed to good. The giuing of the admonitions is, by little and little, by often repetitions, in greatest playnes which may be, to make them vnderstande some chiefe groundes and seedes of religion, of good manners, and behauour towards all, and so to beginne some conscience in them. Esa. 28. 10. When as there shalbe added precept vnto precept, precept vnto precept, line vnto line, line vnto line, here a little, there a litle. 2. Tim. 3. 15. That thou haste learned the holy Scriptures of a childe, which are able to make thee wise vnto saluation, which is in Christ Iesus. Heb. 5. 12. For you which for the time oughte to bee better learned, haue neede to bee taught agayne what are the principles of the worde of God, and yee are become those which haue neede of milke and not of stronge meate. 13

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For every one that vseth milke, is vnexpert of the worde of righteousness, for he is a babe. PRO. 20. 11. Let a childe make him selfe knownen in his workes, whether his worke bee pure and right.

Contrarie to this is, to let them haue their will from the beginning, to discourage them by seueritie, to let the common ignorance of the worde to bee rooted in them, and not in this care to frame them to trueth and goodnes, and to prepare them to bee apte to receyue profite from the publike ministerie.

Their duetie towards them in their youth is, { Eyther in the entrance of their youth.
Or in their ripe age.

Their duetie in the entrance of their youth is, according to their giftes and diuersitie of them, to prepare them vnto some profitable calling in the church by applyinge them vnto it, beating into them the giftes and conscionable vse of the giftes which is required. 1. Chron. 28. 9. Thou also Salomon my sonne, know the God of thy Father, and worship him with an undefiled body, and with a carefull minde, because God doeth searche all hartes, and doeth vnderstande euerie imagination of the thoughtes: if thou shalt seeke him, he will be founde of thee, but if thou shalt forsake him, he will forsake thee for euer. 10 Beholde now, seeing the Lorde hath chosen thee to builde an house for the Sanctuary, be thou stronge and doe it. 11 Then Dauid gaue to Solomon the paterne of the Porche, and of the houses thereof, and the treasure houses thereof, and of the Parlor thereof, and of the inner chambers thereof, and of the place of the mercie Seate.

Prouerb. 31. 1. The gathering together of the wordes of Lemuell the King, wherein his mother had instructed him. 2 What shall I say my Sonne? What thing, O sonne of my wombe? And what, O sonne of my desires? 3 Giue not thy strength vnto women, and to those that worke that Kinges may be abolished.

Here the Church may not be depriued for honor, gayne, or such fleshlie respectes of meeete Ministers.

In their ripe age their duetie is to giue their children that which may helpe them in this life, and also if

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if they haue not the giſte of continence, to counſell them to gouerne them vnto a fitte and religious wife, ſuch as is fitte for the duties aforenamed.

2. Cor. 12. 14. For I ſeek not yours but you : For children ought not to gather treaſures for their parentes, but the parentes for the children. Gene. 24. 2. Put thine hande vnder my ſhighe, 3 That I may binde thee with an othe by the Lorde God of Heauen, and the God of the earth, that thou wilt not take a wiſe vnto my ſonne of the daughters of the Cananites amongſt whom I dwell. 3 But that thou wilt goe vnto my countrey, and to my kindred, and take a wiſe vnto my ſonne Iſchak. Ruth. 3. 1. Afterwarde Naomi her mother in lawe ſayeth vnto her : Should I not ſeek reſte vnto thee, that it might bee well with thee ? So 1. Co. 7. 36. If any man thinke that it is vncomie for his virgine if ſhe paſſe the flower of her age, and neede ſo require, let him doe what he will, he ſinneth not. let the be married.

Contrarie to this is the neglecte of their liſe to come, to make matches onely for carnall reſpectes, ſuffering them to liue wantonlie and vncleanlie, and not ſeeking the remedie appointed.

The proper duties of both is commonly towards them in their infancie.

The Fathers dutie is with all conuenient ſpeede that may bee, accordinge to the aſſemblic of the Congregation, to preſente the Childe for the firſte Sacrament, and there to giue a name in the mother tongue, which may haue ſome godly ſignification, fitte for that worke.

Contrarie to this is, differringe of that worke, for trifles or vnmeet causes, a giuinge of a name in an other tongue, a prophane name. Gen. 25. 25. And the firſt came forth rougher, being all ouer as an hearie goone, and they called his name Eſau. 26 Afterwardes his brother came forth, whoſe hande helde the heele of Eſau, therefore euery one called his name Iacob. Luke chap. 1. ver. 59 And it was ſo on the eyght daye, they came to circumciſe the babe, and called him Zacharias, after the name of his Father. 62 Then they made ſignes to his Father, howe hee would

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would haue him called. 63 So he asked for writing Tables, and wrote saying, His name is Iohn, and they maneyled all. Gene. 4. 25. And after Adam knewe his wife, which brought forth a sonne, and called his name Sheth: For sayd shee, God hath layde vppes for me another seede for Abell whom Kain slew. Gene. 19. 11. Furthermore, the Angell of the Lorde sayde vnto her: Beholde thou a te with childe, and shalt shortly beare a sonne, therefore call his name Izmaell, because the Lorde considereth thine affliction. 15 Therefore Agar brought forth vnto Abraham a sonne, and Abraham called the name of the sonne which Agar brought forth vnto him Ismaell.

So the Greekes in Greeke, as Timothie, the feare of God, Actes 16. 1. Then came he to Darbe and to Lистра, and beholde, a certayne Disciple was there, named Timotheus, a womans sonne which was a Iewesse, but his father was a Grecian.

And the Latines in Latine, as Tertius, Rom. 16. 22. I Tertius which wrote out this Epistle, salute you in the Lord.

The proper duetie of the mother is, to nourishe it vp, if she be able, with her owne milke, and to wayne it, and performe all such motherlie care and duetie. 1. Tim. 5. 10. If shee haue nourished her children, if shee haue lodged straungers, &c. Gene. 21. 7. Furthermore shee sayde: Who would haue saide vnto Abraham, Surelie Sarah shall giue children sucke: but I haue borne a sonne in his olde age. 8 And the babe grew and was wayned, and Abraham made a great feaste, what day Izaak was wayned. 1. Sam. 1. 29. So the woman abode that shee might nurse her sonne untill she had brought him vp. Luke 2. 12. And this shall be a signe vnto you, you shall finde the childe swaddled and layde in a cratche. And Lam. 4. 3. Euen the sea calves drawe out the breastes, and giue sucke to their yonge, Howe is the daughter of my people for the cruell ennemie, become like the ostriches in the wilderness?

Contrarie to this is, the tendernes of many mothers that bring on them the threaning of the Prophete willinglie, of barren brestes, which should goe onelie with a barraine wombe.

Hitherto

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Hitherto of their dueties as they be parentes.

Nowe followeth their dueties as they be Maisters and Mistresses, where besides these, common both to children and seruants, this is proper, in regard of seruantes, that not onely according to iustice they paye them their due wages, but also otherwise helpe the, comfort them, liberallic rewarde them, as farre as christianitie, liberalitie, in equalitie shal binde them.

Contrarie to this is, to reteyne their wages, to exacte of them, to oppresse them, or only rewarde them strictelie, according to the exacte deseruing.

Colos. 4. 1. Ye Maisters, doe vnto your seruantes that which is iuste and equall. knowing that yee also haue a maister in heauen. And these are the dueties which they must performe in their life time. All which must be shuttevp with settinge order for all thinges at their death, with especiall exhortations & prayers for Religion, for vprightnes in their callinges, for peace and order after them.

Esa. 38. 1. In those dayes Hezekias was sicke vnto death: Esaias the sonne of Amotz the Prophete came and saide vnto him: so saith the Lorde: Giue preceptes vnto thy familie, for thou shalt shortlie die, and shalt not liue. 1. Kings. 2. 1. And when the dayes of Dauid drewe neare that hee should die, he commaunded Schelomoh his sonne, saying: 2 I shall shortlie departe after the manner of all the worlde, but be stronge and be a man. 3 And keepe the ordinances of the Lorde thy God by walking in his wayes, keeping his statutes, and his commandementes, and his iudgements, and his testimonies, as it is written in the lawe of Mosche: that thou mayest prosper whatsoeuer thou shalt doe, and whither soeuer thou shalt turne thy selfe. 4 That the Lorde may performe the worde which he promised mee saying: If thy children shall keepe my waye by walking before me in faith from their whole hearte and their whole minde, saying, I say, there shall not be cutte of vnto thee a man from the seate of Irael. 5 Moreouer, thou knowest what Ioab the sonne of Zeruah hath done vnto me, what hee hath done to the two Captaynes of the hoste of Irael, Abner the sonne of Ner, and Ha-

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Hamasa the sonne of Iether, whom he slewe, appointing slaughter of warre in peace, as he hath putte the bloud of slaughter of warre on his girdle, which was about his loynes, and in his shoes which were upon his feete. 6 Wherefore doe according to thy wisdom, neyther suffer his white heade to goe downe to the graue in peace. 7 But exercise mercie towards the sonnes of Barzillai, the Gileadite, and let the be amongst those that eate meate at thy table, because likewise they came unto me, when I fledde from Absolon thy brother. 8 To be short, Shimmhi the sonne of Gera be in thy remembrance, which cursed me, with a most bitter curse, what day I wente to Machananim, who descendinge to meete mee, to Iordan, I haue sworne unto him by the Lorde, saying, I will not slay thee with the sworde. 9 But now discharge not him being guiltie, seeing thou art a wise man, but knowe what thou shalt doe unto him, that thou mayest bringe downe his white heade unto the graue with bloude. 10 After, David slept with his Fathers, and was buried in the citie of David. Gene. 49. 29. Then he commaunded and charged them, saying: When I shalbe gathered to my people, burie mee with my Fathers in the caue which is in the felde of Hebron the Chittite.

Hitherto of the firste parte of housholders, which concerneth the gouernement of the same by the Superiours in it.

Nowe followeth the dueties of the inferiours.

The inferiours are those which are vnder the reste in the housholde, and are called of Peeter, those of the housholde or housholde fellowes.

Their dueties are } The housholde gouernours.
 } Or others.

Tit. 1. 6. If any be vnreprovable, the husbände of one wife, hauing faithfull children, which are not slandered of ryot, neyther are disobedient.

Towarde the house- } Bee helpefull to them in
hold gouernours, to } outward behauiour.
 } Be in subiection and obe-
 } dience.

Luc. 2. 51. Then he went downe with them and came

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came to Nazareth, and was ſubiect to them.

The firſte is, by outwarde behauiour to acknowledge their authoritie, ſuch as ſhalbe preſcribed vnto them, as of cappe, legge, manner of ſpeaking.

Contrarie to this is, vnmannerlines, anſwering agayne, giuing cutted anſweres, &c. 1. Tim. 6. 2. And they which haue beleeuing Maſters, lette them not deſpiſe them, becauſe they are brethren, but rather doe ſeruite, becauſe they are faithfull and beloued, and partakers of the benefite.

Tit. 2. 9. Lett ſeruautes be ſubiecte to their Maſters in all thinges, not anſweringe agayne. 10 Neyther pickers, but that they ſhewe all good faithfulnes, that they may adorne the doctrine of God our Saviour in all thinges. 1. Pet. 2. 18. Seruautes be ſubiect to your Maſters with all feare, not onely to the good and courteous, but alſo to the ſtrougarde.

The ſeconde duetie of obedience is in all commandementes concerning the forenamed dueties of the Superiours towards them, willingly to performe them, and to ſubmitte them ſelues to rebukes, to admonitions, corrections, and ſuch like, with meeke-
neſſe. Pro. 4. 1. Heare O children the inſtruction of the Father, and giue eare to learne underſtanding. 2 For I giue vnto you good diſcipline, forſake not my doctrine. 20 My ſonne attende vnto my wordes, and incline thine eare to my ſpeache.

Num. 12. 14. And the Lord ſpake vnto Moſche: If her Father had ſpit in her face, ſhould ſhe not haue bin aſhamed 7. dayes?

The duetie to be helpfull is by their example and perſuaſions one to another, and by reuealing thinges, which by admonition will not bee amended, to bee helpfull to the Superiours in the former dueties.

Contrarie to this is, euill example, euill perſuaſions, hyding thinges whiche ought to bee reuealed. Gene. 37. 2. Joſeph being 17. yeare olde, ſedde the ſlocke with his brethren (for he was a childe) with the ſonnes of Bilhah, and with the ſonnes of Zilpath the wines of their father, and hee brought vnto his father their euill reporte. Gen. 27. 44. And when it had bene tolde vnto Ribkah all the wordes of Heſau her eldeſt ſonne, ſhee ſendinge called Laacab her yongeſt ſonne, and ſayde

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sayde unto him, &c.

The duetie towards others is { Amongest themselves.
Towards other besides
them selves.

Amongest them selues that with peace and quiet-
nesse they haue their mutuall equalitie, beare with
one another, and helpe one another as farre as is
lawful. Contrarie to which is, vnquiet mindes, pride,
iannes, lifting vp aboue others, not keeping the place
or difference made by the chiefe of the familie.

Towards others is, that they so order themselves towards all, as they are taught out of the commaundementes, and towards guesstes and strangers, ritche and poore, highe and lowe, as they be taught out of the fiftē commaundement: And thus of the common duties of all inferiours of the familie, and this is proved by the commaundementes and sentences going before.

Gen. 45. 24. And letting his brethren goe, he sayde vnto them:
be not moued or stirred one against another in the way.

Inferiors in the familie are { Children.
Seruauntes.

Childrens duetie is from their beginning to their ending, to be subiect, obedient, and helpfull to their parentes. Contrarie to this is, the reiectinge of these duties at some yeares. Luk. 2. 51. And he descended with them, & came to Nazareth, and was subiect to them. Ioh. 19. 26. When Iesus therefore sawe his mother, & the Disciple standing whom he loued, he said vnto his mother, woman, behold thy sonne. 1. King. 2. 19. And when Bathshebah came vnto the King that she might speake vnto him for Adoniah, the king rose to meete her, and bowed him self vnto her sitting in his Throne, he commanded a throne to be placed for the mother of the King, which sate at his right bande. Gene. Chapter 47. verse 29. And when the dayes of Izraell drewe nighe that he should die, hee sent for his sonne Ioseph, and saide vnto him : If nowe I haue founde fauour in thine eyes, putte I pray thee, thine bande vnder my thighe, and

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and exercise this kindnes and faith towards mee, burie me not in Egipte, but whē I shal reſte with my fathers, carie me out of Egipte, and burie me in their ſepulchre. Which ſayde: I wil doo according to thy worde. *Gene. 42. 29.* After he willed and commanded them, ſaying: When I ſhalbe gathered to my people, burie me with my fathers, in that caue which is in the ſielde of Hephron the Chittite. 30 In that caue which is in the ſielde of Macpela, which is on the other ſide of Mamre in the lande of Canaan, which Abraham bought with the ſielde of Hephron the Chittite, for a poſſeſſion to burie in

The proper or eſpecial Obedience.

partes of this dutie is } Recompence which
in their proper } they muſt make.

The proper obedience is that whiche ſpringeth from a cheareful, naturall, continuall and childlike loue and reuerence.

Contrarie to this is, diſobedience, vnnatural be-
hauours or affections, &c. 2. *Tim. 3. 2.* For men ſhal-
be louers of them ſelues, couctous, boasters, proude,
euil ſpeakers, diſobediente to parentes, vnthankeful,
prophane. *Coloſ. 3. 20.* Children, hearken vnto your
parentes in all things, for this is acceptable vnto the
Lorde. *Ephes. 6. 1.* Children giue care vnto your
parentes in the Lorde, for that is iuſt.

This obedience muſt ſhewe it ſelfe eſpeciallie in
being gouerned by them in the matter of calling, and
marriage, accordinge to the rules preſcribed in the
worde of God, and all ſuch matters of waight and
momente. Chieflie vntill by the fathers authoritie
and conſente, more full power bee giuen to their
children, becauſe of their yeeres and diſcretion,
Nomb. 30. 4. When a woman hath vowed a vowe
vnto the Lorde, or bounde her ſelfe by a bonde at her
fathers houſe in her youth. § If when her father
heareth her vowe or the bonde wherewith ſhee hath
bounde her ſelfe, and her father holde his peace con-
cerninge

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cerning her, then let her vowes be established, & every bonde wherwith she hath bound her selfe, let it be established. 6 But if her father shall make her to breake it, in what day she shall heare it, let none of her vowes or bondes wherwith she hath bound her selfe be established, and the Lord shall forgieue her, because her father hath made that she should breake it. 1. Cor. 7. 36. But if any man thinke he hath committed some uncomely thing against his virgin, if she passe the flower of her age, and that so it ought to be done, let him doe what he will, he sinneth not. Let them be ioyned in marriage. 37 But he which abideth firme in harte, neither is driven by necessitie, but hath his owne will in his power, and hath decreed this in his harte, that he may keepe his virgine, he doeth well. 38 Therefore he that giueth her in marriage doeth well, but he that giueth her not in marriage, doeth better. Gen. 24. 51. Behold Ribkah is before thee, take her and goe thy way, that shee may bee a wife vnto the sonne of thy Lorde, as the Lord hath spoken.

Laban the sonne hauing the gouernement of his father being olde, was the chiefe in this busines. Gen. 24. 55. And the brother of Ribkah and her mother said, let this mayde carrie with vs a few dayes, at the least ten, afterward go thy wayes 57 Then they sayd: Let vs call the mayde, & aske of her mouth.

Their especiall recompence is, to relieue & maintayne them, or any other, which is knitt vnto them in any especiall care and duetie, as farre as their abilitie or duetie towards the wife, and care of the familie wil suffer.

Contrarie to this is contempt of our parentes, greeting of them, neglecting to helpe and succour the, &c. 1 Tim. 5. 4. But if any widowe haue children or Nephewes, lett them learne first to shewe godlines towards their owne house, and to recompence their kindred, for that is an honest thing and acceptable before God. Mat. 15. 4. For God hath commanded, saying: Honour thy father and thy mother: and hee that curseth his father or mother, let him dye the death. 5 But ye say, who soeuer shall say to father and mother, by the gift that is offered by me, thou mayest haue profite. 6 Though he honour not his father or his mother, shall be free, thus haue you made the commandement of God of no authoritie by your traditions. Gen. 47. 12. And Ioseph non-

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fished his Father, and his brethren, and all the housholde of his father with meate, as putting it into the mouth of children.

The especiall dueties of seruantes is to doe al things which their maister shall according to Gods will giue them in charge. Col. 3. 22. Seruantes be obedient vnto them that are your maisters according to the fleshe in all things, not with eye seruice, as men pleasers, but in singlenes of heart, fearinge God. Luke 17. 7. Who is it also of you that hauing a seruant plowing, or feeding cattell, would say vnto him by and by when hee were come from field, goe and sitte downe at the table. 8 And would not rather say vnto him, Dresse wherewith I may suppe, and girde thy selfe, and serue me till I haue eaten and drunke, and after eate thou and drinke thou. 9 Doeth he thanke that seruant, because he did that which was commaunded him? I trowe not.

Contrarie to which is, that some will doe one thing onely at this time, and which pleaseth him.

The maner of doeing this, hath two partes, Diligence, Faithfulnes.

Tit. 2. 9. Let seruantes be subiect to their maisters, and please them in all thinges, not answering againe: neither pickers, but that they shewe all faithfulness, that they may adorne the doctrine of God our Saniour in all thinges.

Their diligence is in a single harte, as to the Lorde, not onely by labour and trauaile, but prayer, religious care, and all good meanes to performe the thinges layde on them.

Contrarie to this is, eye seruice. Col. 3. 22. Seruantes be obedient vnto them that are your maisters according to the fleshe in all thinges, not with eye seruice, as men pleasers, but with singlenes of harte fearing God. 23 And what soeuer ye doe, doe it hartlie as to the Lorde, and not vnto men. Ephe. 6. 5. Seruantes be obedient vnto them that are your maisters according to the fleshe with feare and trembling, in singlenes of your hartes, as vnto Christ. 6 Not with seruice to the eye, as men pleasers, but as the seruantes of Christ, doeing the will of God from the harte. 7 With good will seruing the Lorde and not men.

Gene. 24. 9. Therfore the seruant putting his hande vnder his thigh, swore vnto him concerning this matter. 10 Afterwarde she

The order of Housholde:

the seruant tooke tenne Camels of the camels of his maisters, that he might goe on his iourney: (for he had all the goods of his maister in his hande) And rising he went vnto Siria betweene the riuers vnto the citie of Nachor. 11 Where causing the Camels to rest without the citie beside a well of water, in the euening, at what time the woman came forth to drinke. 12 And he saide: O Lorde God of my maister Abraham, bring to passe I pray thee, that it may come to passe vnto me this day, and shew this mercie vnto my maister Abraham. 26 And he enclined his face to the ground, and bowed him selfe to the Lorde, saying: Blessed be the Lorde of my maister Abraham, which hath not left his mercie and faithfulness towards my maister.

His diligence also appeared greatlie, when he saide, I will not eate till I haue spoken my wordes, or matter, ver. 33. And in making speede he sayde, Staye me not, seeing the Lord hath prospered my way. Send me backe that I may goe vnto my Lord, &c. Faithfulness is in their labour and charges, to seeke the vttermost they can, the commoditie and benefite of their Maisters.

Contrarie to which is, picking, turning another way in bankering, feasting, riotte, &c.

This appeareth most liuely in the description which Iacob doeth make of his faithfull seruice to Laban: This is the twentieth yeare since I haue bin with you, thy sheepe & thy goates haue not leste their yonge, and the Rammes of thy flocke haue I not eaten. The torne I brought not vnto thee, but made it good my selfe, at my hande thou diddest require it. Likewise the stolen by day, and the stolen by night. I was about my worke when the heate consumed me by day, and the frost by night, and sleepe departed from myne eye., Gene. 31. 38. 39. 40.

And thus much of the order of Houshold,
which is prescribed by the words
of God.

The resolution and interpretation of the *Lords prayer*, out of *Mat. 6.*

9. and *Luke 11. 2.*

OVr Sauour Christ being both desired of his Disciples to be taught how to praye, and hauing reprobued the abuse of vnnecessarie and vayne repetitions of one and the same thing: giueth his Disciples commaundement to praye as hee taught them in this prayer: Saying *pray thus*, and when you pray saye, *Our Father, &c.* that is, lette the thinges which you require and giue thanks for, the difference which you make of the things, & the affections wherewith you praye, be not other then are conteyned here. This forme or paterne, or rule of prayer hath 2. parts. The firste is, *An entrance or preparation to the* The seconde is, *The prayer it selfe.* (same. The entrance doeth conteyne such a description of God, as is meete for vs, when soeuer we adresse our selues to prayer, to haue feeling of in our hartes. It is disposed in an *Axiome or sentence copulative or coupling.* The first reason is from the aduint of relation *Our Father*, which is adorned with that maner of exclamation which vntereth a familiar affection, as *My Father, my sonne!* *Gene. 22. 7.* So that we must in the assured feeling of faith according to the spirit of adoption and sanctification crie vnto God as our merciful father, through Iesus Christ, *Rom. 8. 13. 14. 15. Gal. 4. 6.* more readie then any father to graunte that we aske according to his will, and therefore must be wayted on in request and sure, till we obteyne, *Luk. 11. 5. to the 14. ver.* The seconde reason is, from the subiect *Which art in heauen*, that is, ful of all maiestie & power, Heaue the throne, or seate, or place of Gods maiestie & power, where this is most cleare and manifest *Psa. 113. 4. 5. And 115. 3. 16. Esa. 66. 1.* being put for the power and Maiestie it selfe, by a *Metonomie or change of name*, where the place or subiect is put for the thinge placed or adioint: so that, our reuerence must bringe forth

of the Lodes prayer.

forth such cogitations, desires, and wordes in such manner as may become his Maiestie, *because hee is in heauen, and we in earth*, Eccle. 5. 1. In the first is shur out infidelitie, doubting whether we be hearde, in patience, in wayting Gods leasure. In the second, rashnes or multiplying wordes, thoughtes, doubting of Gods power, wandring thoughtes, and all earthly imaginations.

The prayer it selfe { The forme of request.
hath two partes, { The confirmation of it, cōtaining a thankesgiuing.

Because our requestes must be made manifest with thankesgiuing, Phil. 4. 6. And thankesgiuing for a benefite receyued, doeth greatly confirme our faith in requestes, as *Iacobs* example doeth shewe, Gene. 32. 10. 11. &c. The forme of requestes is set downe in a *copulative axiome*, which numbreth vp sixe seueral petitions, where the bonde or couple of the axiome is left out, as the manner is where one doeth earnestly, & because of the earnestnes speedilie require or will a thing, as Gen. 18. 6. 7. Dan. 9. 19. And this declareth and vtereth the proper affection or seruencie of petition, which is as beggers, which feeling of our wantes by the worke of the holy Ghost, to craue with vnspeakeable sighes & groanings, Rom. 8. 26. 27. Iam. 5. 16. This shutteth out, none or verie litle feeling of our wantes, coldnes, and dulnes in prayer it selfe.

The petitions are
of two sortes,

{ The firste which beggeth concerning God onely in the first place, as the place and end of euery request sheweth.

{ The second which require cōcerning our selues.

This reacheth that first and chieffie wee must desire these things to Gods glorie about our owne saluation, and that the other must be asked to that end as depending on it, and no further then as it may serue to his glorie, which is vndoubtedly true of our saluation, because of God his decree, Ioh. 12. 27. 28. Mat. 26. 42.

2. The. 1. 10. Ro. 9.

G 3

The

The resolution and interpretation

The first sorte
also is double,

{ First for the right vse of Gods name,
The second for Christes kingdome,
and the fruite of it, as the Apostle
willeth to pray that the worde haue
passage, and be glorified, 2. Thes. 3. 1.

The first is set downe in a simple axiome of the ad-
ioint *hallowed*, and the subiect *thy name*, coupled by the
forme of praying or desiringe, vttered by vs in the
worde *bee*: where sanctified is a Metaphore or fines of
speache noting a comparison taken from thinges de-
dicated to God or the Temple, and signifieth that
Gods name, (one kinde being put for the whole by a
Synecdoche, the titles, which is, his name & memoriall
whereby hee is knowne for his works, worde, Sacra-
mentes, and mysteries, &c.) bee putt a part from all
prophane abuses, vnto the right vse prescribed in the
thirde commaundement. For all which see the quota-
tions on that commaundement. This is chieflie to bee
prayed when we see our selues or others giuen to anie
abuse of Gods name.

Thy kingdome come, the second sorte hath 2. petitions: the
first is disposed in a simple axiome of the subiect & ad-
ioint, that the kingdome of God which hee exerciseth
by his sonne, may daily come, that is, be set vp in glorie
fit for it: this hauing 2. partes, his administration here,
by all meanes of his honor, & the last iudgement, vnto
both these must be referred the heads of our requestes,
as praying for that which is comanded in the. 2. com.
So that whensoever we wante any office of Pastor, Tea-
cher, Elder, Deacons, or the right calling or execution
of it, in exhortation, doctrine, watching, ecclesiasticall
censure, or the order of them, or the giftes fit for them,
& the power of them, we must begge them according
to the first head, Mat. 6. 33. 1. Cor. 12. 6. & 5. 4. & 12.
28. Rom. 12. 6. Ephe. 4. 11. Tit. 1. 5. 6. 2. Cor. 10. 5. 6.
Mat. 9. 36. &c. In the seconde head wee aske that all
things being performed, and all enimies ouercome,
Christ, the resurrection and his iudgement may come
quickly.

of the Lodes prayer.

quicklie, Mat 24. 32. 33 & 25. 1. Cor 15. Ap 6. 10 & 12. 20. The next is also disposed in an axiome simple of the adioint & subiect, that the will, that is the reuealed wil of God in his worde, may be fulfilled, Deut. 29. which hath a declaration drawē from the comparison of the like. For as doeth not note equalitie here, but likenes, notwithstanding it be here with great imperfections, as. 1 Pet. 1. 16. 1 Ioh. 3. 3. The propounding proposition is, as Angels do in heauen, with peace, ioye, willingly & readilie: for by heauen is ment te Angells in heauen, as by earth the men in earth, the place being put for those in it by a chaunge of the name of the subiect for the adioint. This must be prayed when we feele any repugnancie to Gods wil in the deede or maner of doing. For here wee request by one all the fruits of the kingdome, righteousness, ioye, peace, &c. Rom. 14.

The other sortes of request haue this generall, that we praye in cōmon for the whole Church as members of one body, hauing one life and happines in Christe, Ephe. 4. 2. 3. &c. Therefore in euery one we say, *Giue vs, forgine vs, Lead vs not &c.*

Thy are of
2. sortes, { The first cōcerning the things of this life,
firste dispersed after the manner of the
Scripture, as the shortest, whererin as
children we clime vnto higher thinges.
The other two of thinges of this life to
come.

The first is disposed in an axiome simple of the subiect and the adioint, God his giuing occupied in prouiding bread, sayinge thus: Giue vs that whiche is not in our power and wherof we are vn worthie, Deut. 8. 18. euen breade, that is by a Sinecdoche, al the commodities of this life both for necessitie & christian delight, Esa. 3. 1 Psal. 104. 15. wher the consequēt is declared by two argumētis. First the subiect *ours*, that is such as we in christ be heires of, to vse, being sanctified by word & prayer, 1. Tim. 4. 5. 1 Cor. 3. 12. 23. The second by the adioint, such as is both apte & able by his blessing to norishe vs

The resolution and interpretation

seeing we may haue money and put it in a bottomlesse purse, and eate & not be satisfied, and drinke and yet not be refreshed, Hag. 1. 6. 9. 10. 11. For the word signified bread to our substance, *daily*, such as may giue daylie nourishment. The antecedent is declared by the adioint of the time *this daye*, that is one kinde of time being put generally for that time wherein we are, according to God his promise to aske it, as *Salomon* saith, 1. King. 8. 59. *The thing of the day in the day*: that is, euery thing in his time, as S. Luke expoundeth according to the day, that is, as the time requireth. For in ioy the time requireth one blessing, in affliction another, that wee might hang on God euery moment, 1. Timo. 6. 6. &c: Mat. 6. 31. &c. To the other two this is generall, that there is a Synecdoche where one kinde is put for all of that sorte, and the meanes of them, as faith and all other good graces, and the instruments begetting, nourishing, relieuing them, as preaching, exhortation, Sacraments, corrections, &c. as they tende vnto this.

The first of these is disposed in an axiome simple of the subiect and adioint, *Father remit vs our debtes*. Where is an allegorie of a Metaphor, the similitude being borrowed of debtes, which is drawn from the obligation of workes, wherein we were bounde to continue to doe all the Lawe, vnlesse we would be accursed. Col. 2. 14. Gal. 3. 10. Now by *remission of sinnes* is meant, iustification, peace of conscience, ioye in the holy Ghost, deliuerance from the wrath to come, and all such of that kinde, Rom. 5. 1. &c. And this petition is when we are troubled, terrified in conscience, and thorough dulnes haue not feeling of these. This is confirmed by a reason drawn from comparison of the lesse, and is concluded in a Syllogisme connexiue or knittinge, in the first kinde both partes being conteyned in one, the assumption in the proposition. *Seeing euen wee forgiue our debtors*, which haue not a droppe of thy infinite mercie in vs, Doe thou much more forgiue vs: for so S. Luke sheweth it should be interpreted in expresse wordes, &
I see

of the Lordes prayer.

I see not why it should not so bee translated, for the greeke phrase doeth well beare it. So this is for our comfort, if we feele this readines in vs, otherwise wee can haue no assurance, Luke 11.4.

The seconde is disposed in the like simple axiome, adorned with a metaphor taken frō warre, where men are ledde captiue, *Leade vs not*, that is, though we daily deserue it, yet seeing we haue begged the forgiuenesse of sinnes, giue vs not so ouer vnto the temptation of the Deuill, the worlde, or our owne corruption, as that with the temptation thou giue not an issue, 1. Cor. 10. 13. 2. Cor. 12. 7. 8. 9. This is declared by the contrarie, *but loose vs*, that is by a Metaphor taken from the water pente vppe, set vs free more and more, from all that wherevnto concerning the fleshe, we are captiue, Rom. 7. 13. 14. 15.

The reason of the requestes is drawen from the efficient cause which may moue God to yeelde to our petitions, because we giue it wholly to him. The reason may be concluded in a connexiue of the firste kinde: *Seeing we giue it all vnto thee, graunt our request.* But the first we doe, therefore, &c. the proposition is wanting, the assumption is conteyned in an axiome copulatiue, which numbreth vp the partes, where agayne as aboue the couple is left out to note out the ioyfull & seruente feeling and melodie of the harte in heaping vp prayse vnto God, Ephe. 5. 18. 19. Colo. 3. 16. The partes are, first, that the kingdome, that is the ordning of al things in heauen and earth, appertayneth to him. Secondlie, the whole power whereby they are done: Thirdlie, the whole prayse and glorie, as in the Chronicles, frō whence our Sauior tooke it, 1. Chro. 29. 11. & in Iude where it is so interpreted, Iud. ver. 25. And thus much for the partes, the propertie of the whole is noted out by A M E N, which is the force and certaintie of our faith, in the whole worke, as in a thing vnmoueable, 2. Cor. 1. 20.

The

The Epistle to Philemon.

THE entrance of this { The inscription or title.
Epistle hath 2. parts, { Prayers.

The inscription { The persons which do writte.
setteth downe { The persons to who it is written:

The first person which doeth write is *Paul* the principall writer, who is described by the adioint *captaine*: which adioint is declared by the cause *Christ*, that is, by a change of name of the cause for the effect, *Christ* leading him to prison by his spirit. And the seconde person which doeth write is also declared by his proper name, *Timothie*: and an adioint of relation, a brother, that is, by a Metaphore one of the same Christian Religion.

The persons to whom { The Husbände.
he writeth, are Firste { The Wife.

Seconde { The Minister.
 { The Church.

The Man is described by his proper name *Philemon*: by his adioint *beloued*, & by his effect, *worker together with us*.

The Woman is also described by her proper name, *Appia*, and her adioinct, *beloued*.

The Minister is also described by his proper name, *Archippus*: and his adioint, a fellowe souldiour: that is, by a metaphore, a fellowe Minister.

The Church is declared by the subiect, which is at *thy house*.

The prayers are { The salutation.
 { Thankesgiuing.

The salutation is set downe, firste by the matter of it, which he wisheth to them. Whereof the partes are, *grace*, that is, full fauour of God: *peace*, that is by a Synecdoche of the speciall for the generall, all prosperitie both of soule and bodie. Secondlie, by the forme, from God the Father, and from *Christ*. All which is disposed in a coupled axiome.

The Thankesgiuinge is described first by the subiect, *my God*: that is, *whom onely I doo serue*, & hange upon. Secondly by

The Epistle to Philemon.

by the adioint, *alwayes making mention of you in my prayers*: Thirdly by the efficient cause, *hearing of your loue and faith*. Both which are declared by their proper subiectes, *which you haue towards our Lord Iesus Christ, and loue towards al Saints*. And al these are disposed in a coupled axiome.

In the 6. ver. the adioint of *thankesgiuing*, his mention making of them in his prayer, is set forth by the matter, which he seeketh for in prayer, the *communication of faith*, that is, which proceedeth from faith may be effectual, which is declared by the cause, *by the acknowledging of all good: which good is set foorth by the subiect, which is in you, and by the cause, by Christe Iesus.*

The principal matter of this Epistle, which is to intreate for Onesimus is set downe in a simple axiome of the cause and the effecte in the 10. ver. *I Paule praye thee for Onesimus*, where the antecedent Paule, is declared by the adioint, *being such a one*, which is declared by the speciall, *euen Paule an olde man*, & increased by the greater, and made lightsome by the time, *yea notwe a bondman of Christ*. The firste parte of the consequent *praye thee*, is declared by a diuers reason, *Although I haue libertie to commaunde thee, yet I praye thee*: Where the first diuers, *libertie of commaunding*, is declared by the adioint great: by the forme, *in Christ*, by the subiect, *that which is thy duerie*. The seconde diuers is declared by the mouing cause *for lones sake*: and by a comparison of the greater, *rather I praye thee*. The laste parte of the consequent, Onesimus is described: Firste by the relation of the cause to the effect, *my sone*, that is by a metaphore *one brought to the faith by my ministerie*: which is declared by the formall cause, *whom I begotte*: That is by a Synecdoche of the parte for the whole, & a metaphore, *whom God by mee did effectually call*, which is declared by the subiect of the place, *in my bands*, that is, by a Synecdoche of the speciall for the generall, *in prison*. Where in the beginninge of the 9. and 10. verses, there is a repetition of the same sounds in the beginninge, *I praye thee, I praye thee.*
Secondlie,

The resolution and interpretation

Secondlie, Onesimus is described by the adioint, *unprofitable to thee*: which is made lightsome by the time *once*, and declared by the contrarie, but *profitable*: which is declared by the adioint of time *nowe*: and enlarged by a comparison of the greater, *to me also*, and it is garnished by a redoubling of the same sounde or Anadiplosis, *thee, mee, and thee*: and by a little chaunging of the name called Paranomasia, *profitable, unprofitable*. This axiome I pray thee, being thus worthelie declared, is confirmed in the 7. verse by the making cause, *because I haue great ioye and comfort in thy loue*, and is disposed in a connexiue Syllogisme of the first kinde.

If I haue great ioye and comfort in thy loue: then I may pray thee for Onesimus:

But I haue great ioye and comfort in thy loue,

Therefore I may pray thee for Onesimus.

The proposition is wanting, the assumption is in the 7. verse, and it is confirmed by the effect of that loue, wherein it doeth reioyce, *because the bowels of the Sainctes haue bin refreshed by thee*. And it is cōcluded in a lesse plain Syllogisme of the seconde kinde, affirmatiue speciall.

That loue that doeth refresh the bowelles of the Sainctes, is to be reioyced in:

But this loue doeth refresh the bowels of the Sainctes,

Therefore this loue is to be reioyced in.

The bowelles, that is by an excessiue Metaphore, the inward affections of the Sainctes. Here is set downe the speciall of the former request, in a simple axiome of the cause and the effecte, *receyue thou him*, where the last part of the consequent *him*, is declared by the adiointe, *my bowelles*, that is, first by a Metaphore, *my loue*, that is by a chaunge of name of the cause for the effecte, *my beloved*. This is confirmed by the cause which should moue him, and it is concluded in a connexiue Syllogisme of the firste kinde.

If I haue sent him for that purpose, receyue him:

But I haue sente him for that purpose,

Therefore receyue him.

This is a preuenting of an obiection. The obiection

of the Lordes prayer.

is wanting, and may be thus supplied: If he were so profitable, why diddest thou not keepe him. The subiection or answer is from the diuers reason. Although I desired to keepe him, yet I would not doe it without thy consent.

The first diuers is declared by the mouing cause, That in steade of thee he might minister vnto mee in the bandes of the Gospell, that is by a Synecdoche, in the afflictions whiche the Gospell hath brought me.

The seconde diuers is also declared by the mouing cause, That thy benefite should not be by necessitie: where necessitie is declared by the contrarie, but willingly or freelie.

Here is another preuenting of an obiection, The obiection is wanting, and is thus to be supplied, Hee was a runne-away. The answer is by the adiointe of the time, He went away but for a litle time: which is increased by the mouing cause. But that thou shouldst receyue him for ever: which is enlarged by a comparison of the lesse, not so much as a seruaunt, but as more then a seruaunt: which is garnished by a redoubling or Anadiplosis.

The seconde parte of the comparison, called reddition, is declared by the speciall, a beloued brother, more then a seruaunt: which is enlarged by the greater, especially to me: which is amplified also by the greater, much more to thee: which is declared by a distribution of the subiect, wherein he was more bounde vnto Philemon, then to Paule him selfe, both in the fle she, and in the Lorde: that is, things appertayning vnto this life, & to the Lorde: by a change of name of the subiect for the adioint.

Here is a newe reason to proue that he should receyue him, drawne from the working cause, in a conexiue Syllogisme.

If we haue fellowship together in any common blessings, then receyue him:

But we haue fellowship together in common blessings,

Therefore receyue him.

The proposition is in the 17. verse, the assumption is wanting: the conclusion is made manifest by a comparison of the like, receyue him as me. Here

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Here is a preuenting of an obiection, the obiection is wantinge, and is thus to be supplied, *He hath hurte me, or done somewhat to mee.* The answer is from the diuers, *If hee owe thee anie thinge, impute it to mee: which is increased by the greater, I will paye it: whiche is confirmed by a testimonie, I Paule haue written it with myne owne hande.*

The laste parte of the 19. verse is a confirmation of the seconde answer from a comparison of the more to the lesse, and is concluded in a connexiue Syllogisme of the firste kinde.

If thou doest owe me thy verie selfe: then much more thou mayest forgie him this debte for my sake:

But thou owest me thy verie selfe:

Therefore thou mayest forgie him this debte for my sake.

The proposition is wanting, the assumption is in the ende of the 19. verse.

Here is another confirmation drawne from the effectes, and is concluded in a connexiue Syllogisme of the firste kinde.

If by this I shall obteyne fruite of thee in the Lorde, and if thou doest refresh me my bowels in the Lorde, then thou shouldest receyue him:

But I shall obteyne fruite, &c.

Therefore thou shouldest receyue him.

The proposition is wanting, the assumption is in the 20. ver. and is garnished with a crying out of a wishing, *yea my brother, I would I might obteyne!*

Here is an answering of an obiection, which might bee made againste the whole Epistle, The obiection is wanting, and must be thus supplied: *Why write you so earnestlie.* The answer is from the cause, *The perswasion I had of thy readines to obeye it, caused mee:* which is proued by a comparison of the lesse to the greater, in a connexiue Syllogisme of the first kinde.

If thou wouldest doo more then this, then thou wouldest do this.

But thou wouldest do more then this:

Therefore thou wouldest doe this.

The proposition is wanting, the assumption is in the 21. verse.

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21. verse, and is confirmed by a testimonie of Paule his owne knowledge, I knowe it.

Here is set downe a commandment to prepare him hostage, whervnto is a briefe transition in this worde, Also, It is confirmed by a reason drawē from the working cause, in a connexiue Syllogisme of the firste kinde.

If I hope to be giuen unto you by your prayers, the prepare hostage,

But I hope to be giuen unto you by your prayers,

Therefore prepare hostage.

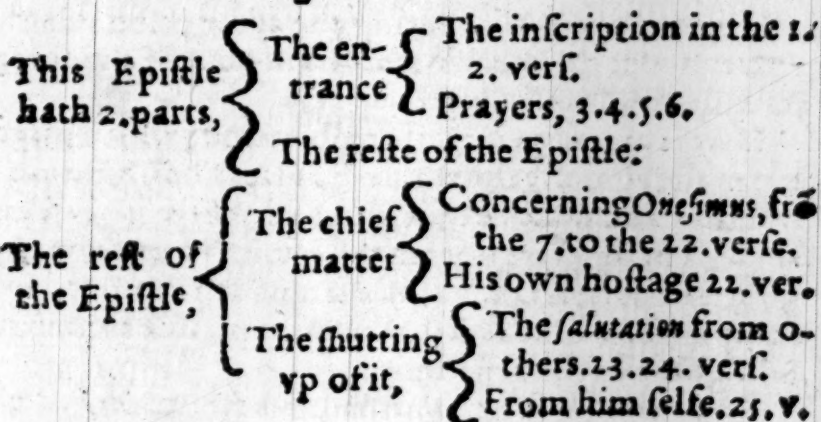
The proposition is wanting, the assumption is in the 22. vers.

Certayne salutations are sette downe in the 23. 24. vers. in a gatheringe axiome of the cause and the effecte, Epaphras, Marcus, Aristarchus, Demas, and Luke salute thee: whereof the firste is sette forth by an adioint, My fellowe prisoner, which is declared by the cause, for Christe Iesus, the other by their adiointes, my helpers.

The salutation is set downe in a simple axiome affirmatiue, of the subiect and adioint, *grace be with your spirit,* that is by a Synecdoche, *with you,* The antecedent grace is declared by the efficient cause, *Christe,* and it is garnished with a certayne crying out of wishing, *Amen.*

And this is the particular resolution of this Epistle:

The generall followeth.



F I N I S.